

Our mail facilities may be counted among our greatest privileges. I sit in my room and pen a few lines, which in a few days reach a friend thousands of miles away. But equally wonderful are the privileges afforded us by our mission and benevolent societies. How good a thing it is that those who are supposed to work for Jesus, though confined to a very limited and narrow sphere, can cast in their mites which carry the blessings of salvation to remotest lands! What wonderful opportunities we all have to do good to all men—to benighted heathen, to the aged and helpless veterans of the cross, to our brethren of small means in important places in Church building, to the freedmen, etc., etc.

If it shall be said at last to any one, "Inasmuch as ye did it, not," they cannot say, "I had no opportunity."

If our trust in Christ is imperfect, our pace will be fitful; but perfect trust brings perfect peace, "which no storm can shake."



## RELIGIOUS MISCELLANY

## THE INVITATION.

BY REV. V. M. SIMONS.

After an admirable sermon by Dr. Steele, and a great exhortation by Pres. Newhall, the next thing in order is to invite sinners forward to the altar; and seeing this service requires only the humblest talent, why may not an ordinary evangelist do it? The sinners to be invited, this time, are not those of the "common herd," but those of that distinguished company who have been recently most solemnly addressed by divine Providence, in the sudden death of one of their number—one pre-eminent among them in honor and greatness.

Great men are somehow given to make to themselves false ideals, and so to exclude from their moral and religious "make up" the very elements according to which alone men can build well for this world or the other. This perverseness seems to characterize especially certain public men, legislators, statesmen, scientists and philosophers. Busy with the concerns of their high callings, intent on getting to themselves friends, or fame, or fortune, inspired with the enthusiasms naturally engendered of their work, and occasionally mad, it may be, with the strifes of debate, they are tempted by these very conditions to forget, that neither themselves nor their work can endure unto honor without the saving energy of the truth as it is in Jesus. And statesmen, of all other public servants, ought to keep this in mind, guard against it, and be decided and pronounced Christian men. Jesus Christ ought not to be to them only a figment of their own fancy, a mere creation of their own esthetic sense, a character accepted and acknowledged as having unusual historic interest, a man of humble circumstances, who, by dint of good fortune, made for himself and his teachings a lasting place in the world's literature—a man, a myth, a mystery, something. He ought to be to them rather a Saviour divine, revealing and incarnating God, dying for their sins, and saving or damning them on the same conditions imposed upon ordinary mortals. They ought to beautify their own characters with the personally accepted grace of Jesus Christ, received and enjoyed through the exercise of penitence and faith. They ought to strengthen the laws they enact for the public welfare by the righteousness that is in Him. They ought to make the institutions they ordain invulnerable to the violence of wicked doers, by the divine sanctities of His "grace and truth."

The departed Sumner was a great man as the world reckons greatness. He was great as a political leader, running far in advance of the legend columns which hesitatingly followed him. He was great as a statesman, uniformly wise in counsel and consistently faithful in execution. He was great as the representative of a cherished principle, to defend which he resolutely defied all power, oppression and wrong. He was great as one who chose to espouse the cause of a down-trodden race, "when of the people there was none to help him," and by his own persistent endeavor to open for them the way to liberty. He was great as one who believed in the might of truth and the majesty of virtue, as ordained of God to govern among men. He was great in that high personal honor into whose sublime solitude the serpents of treason, treachery and corruption, never dared to crawl. Finished as a scholar, pure as a man, fearless as a leader, faithful as a friend, firm as a patriot, incorrupt as a statesman, he may well be thought of as our American Apollo; but his greatness rises up uncrowned with any glory of the cross. Cold, distant, isolated, self-centered and self-throned—supreme in himself—humble penitence and lofty faith never combined to inflame his "ruling passion strong in death," with a distinctly Christian fervor. Turning away from the cross, he never drew to himself those elements of divine strength and virtue without which

"All else is stable,  
And earth's base built on rottenness."  
Calvary, not Concord, is the only Mecca sacred in the annals of time. It is the only mountain where for eighteen centuries God has communed with man, and where for all time to come heaven and earth will meet in reconciliation. It is the only Jerusalem where men can be crowned with fire, and endowed to speak with tongues—a divine power and a sacred eloquence mightier than the teaching of schools, or the "piled periods" of senate chambers. It matters not, O ye great ones of earth, how wide your fame, how mighty your influence, how honored your deeds while you live, or how cherished your memories when dead; it matters not about "the direful clangor of your silvery bows" sharp drawn like Sumner's, or shooting thunderbolts like Webster's; eloquence is nothing, influence is nothing, fame is a shadow, greatness a mockery, ambition a delusion, life a mistake, and death a disaster where Christ is unrecognized, dishonored, or denied. Sharpened with wit, pointed with ridicule, graced with learning, defended by reason, or fortified by "philosophy falsely so called," yet is your might not enough to tear out of the great building of God this "headstone of the corner." If you, by either unbelief or indifference, fall upon it you will be broken; and if it fall upon you it will "grind you to powder." Down, then, from your dizzy heights! Down, then, from your purple robes of self-righteousness, as vile in God's sight as the filthiest rags! Down with all your honors, and all your learning,

and your fame! Down, ye Congressional sinners and Concord philosophers! down upon your bended knees before the cross! Jesus Christ is as willing to save you as to save those less guilty than yourselves, because less endowed with privileges, less acquainted with truth, and less enabled and emboldened by the civilizing influences of Christian culture. Goodness is the best greatness, penitence the best patriotism, purity the best power, prayer the best self preservation, genuine simplicity and honesty the best statesmanship, and repentance of sin and faith in our Lord Jesus Christ the best wisdom and "the beginning of wisdom."

## "OLD MEN" AND "YOUNG MEN."

BY SENEX.

It is with regret that I have seen articles in the HERALD, from time to time, with one or the other of the above captions. The effect is far from beneficial, because its tendency is to foster jealousy and wrong feelings between these classes in the ministry. Both classes are in the ministry; both are needed, and both are inevitable. The old men were once young, and the young men will soon be old. Then let there be no strife nor jealousies between them.

In general, I think there is harmony here. But some articles in the HERALD, recently, indicate a different state of things. The articles of Brother Coggeshall and Brother Day are both exceptional. Brother C. is open to criticism. While it is doubtless true that men of age and experience are better qualified successfully to prosecute the work of a minister, yet it does not follow that these are the only or main qualifications for that work. The Bible illustrations presented, of old men on the one hand, or young men on the other, as having successfully prosecuted a given work, do not of themselves establish either the one side or the other of the argument. These were called to, and divinely qualified for, a special work, without reference to the fact of age in the given case. It was the divine call and qualification that made them successful.

The article on the "Young Men," by Brother J. R. Day, in the HERALD of last week, is still more objectionable, and contains complaints and criticisms which should not pass unnoticed. He commences with an attempt to allay the fears of the young men who may see the caption at the head of his article, by assuring them that he does not "come with nettles to make them smart," for he is "a young man." There was no necessity for this declaration, for the article shows its paternity. There is no call in this case for the precaution of the painter who wrote beneath the production of his pencil, "This is a horse." Brother Day is a young man of considerable talent and promise. Whether the fact that he is fully aware of this will be particularly beneficial, time will develop. Brother Day complains that the young men, himself included, "have been whipped a long time, and severely too;" that the "rod has been long held upon our heads, and freely laid on our young ministerial backs;" "that we have been arraigned indiscriminately every few months before the Churches;" that there have been "invidious comparisons of our respective ages;" that this has been pursued so long, "that forbearance ceases to be a virtue." And so he speaks right out in meeting before he becomes quite a martyr, of which, judging from his article, there is great danger.

Why, my brother, what is the matter? Who has so terribly abused you? Not certainly the "revered fathers" of your own Conference. The young men of the Maine Conference have been treated by the "revered fathers" with most marked affection and consideration; they certainly have been placed in some of the most responsible positions in the Conference. And I am not aware of any complaint or jealousy, or "disappointed ambition," because the young men are coming into "place." Nay, I think the "revered fathers" rather rejoice that, as they are passing away, God is rearing up young men to occupy the places "for which they have labored and borne the burden and heat of the day." I protest against Brother D. holding up the "revered fathers" of his Conference in this unjust light. He must mean them, for he has had no experience in any other Conference. By whom was Brother D. brought into the Church? Who labored to establish and sustain the literary institution which, under God, "made him what he is;" laboring and toiling in weariness, without adequate compensation, to make Methodism in Maine what it is, and making the very "places," or first appointments, which my Brother D. now occupies—who but these "revered fathers," some of them at least, whom my brother so severely criticizes?

Again, Brother D., by implication at least, accuses these "revered fathers" of being "peevish with the young men;" of "trying to keep abreast of the times with the knowledge they obtained thirty years ago;" of "preaching that old sermon for the fiftieth time, that sermon that has got so dry that it rattles in the keg like a fossil;" that they "preach as long as the moral law," etc., etc. Now, is this true of the revered fathers of the Maine Conference? Turn to the Minutes, and you will find that many of the leading, active men of the Conference, men whom the Church delight to hear and honor, have been for thirty or forty years or more, members of the Conference. But it may be that these men are not the "revered fathers," for it is

quite uncertain when a young man becomes one of the "revered fathers." Certainly these are not the men who have so unmercifully laid the rod upon the young ministerial back, to whom Brother D. alludes.

It is quite possible that these "revered fathers" have in some instances been too lenient with the rod. A little more fidelity might have produced better fruit. It is said that a gentleman once had a servant, who, though not remarkable for the perfection of his physical organism, was, nevertheless, very proud, topkiss, and opinionated. His master had tried in vain to cure him of these little improprieties. He at last hit upon the expedient of placing him, in a denuded state, in a room hung on every side with mirrors, so that, whichever way he looked, he saw his own image reflected. The result was a perfect cure. He begged to be delivered from a sight of himself. Brother D. has many good things in his article, to which we will heartily subscribe. The moral lecture which he reads to the "revered fathers," and the kindly advice which he gives them will, doubtless, be received by them with suitable humility, and it is hoped that they will profit by it, even though it comes from "a young man." Let my Brother D. be assured that none love him better, and more heartily rejoice in his position and promise, than the "revered fathers" of his Conference. I hope he will receive in all kindness the prediction that in future years he will regret that he ever wrote the article which has fallen under our criticism. Let there, then, be no more invidious comparisons between the old and the young men in the ministry. God has room and work for all.

## MUSIC HALL FOR METHODISM.

BY REV. J. W. HAMILTON.

The emergencies and necessities of Boston Methodism demand a new and more important demonstration than has yet appeared in our Church enterprise. Bold and venturesome as the suggestion may have seemed, many and urgent reasons can be given why the Methodists should possess and occupy Music Hall. The thought is not a vagary, and the project not an impracticable one. Not a few of the most intelligent and enterprising ministers and laymen of our own Church have endorsed the proposal for such an undertaking; and when the announcement was made not long since that there was a probability of the movement proving a success, clergymen and laymen of other denominations, with perhaps not an exception, were rejoiced at the good tidings, and in a number of instances their sympathy was proffered and aid extended in carrying out the plan. In the *Congregationalist* of December 11, 1873, a well-known writer published his most positive convictions in the following cheerful approval:—

"The happiest news I have heard since coming to Boston came up to my study last week, that the Methodists were about to buy Music Hall as a preaching-station." The Methodists in Music Hall! Why, that word went through me like an electric shaft. I lost for a moment my Congregationalist's stolidity, and shouted 'Glory to God! Amen!' like an old-style Methodist. The Methodists in Music Hall! Why the power that holds Music Hall ten years holds Boston. Through it Boston can be reached by ear and eye, by press and voice, and by no other source. That platform is fateful in its influence on Boston thought and impulse. A man large enough to stand on it in front of that great organ with an audience of four thousand faces in front of him, and not be dwarfed, would give opinion and law to half the city within ten years. His opinions would become the opinions of thousands, and his faith the faith of the rising generation.

"My Methodist brethren, go ahead. Buy Music Hall for God. Put the two strongest, most eloquent, most devout men you can find in all your ministry upon its platform; put Tourjee at the head of the singing; open the doors to everybody, and you will do a work for God and man here in this city such as was never done by any body of men in any city on the earth. Strike for your Metropolitan Church, and may the Lord bless you!"

The Methodists of New England would have given encouragement and their generous support, until every cent of the purchase-money had been contributed. Proffers of help were made from Maine, New Hampshire and Vermont.

The silent appeal, often the loudest because silent, from the neglected masses in this great city, to the Church that has counted it an honor to preach the gospel to the poor, calls for just such an enterprise, to be carried forward and sustained with a resolute and Christian purpose; and the opportunity to secure the hall affords a privilege and imposes a duty upon the Methodists of Boston and New England, the neglect of which may cost them more than one such building in dollars and cents, and more Church members than would be needed to fill and hold it.

The success of the Methodist Church has been accomplished through its adaptation to the necessities of the times. A careful study of the needs of the people, with a wise provision for their wants, gave it a ready acceptance, and created for it warm attachments where it originated, and wherever it has gone. Want of adaptation will cause the people to abandon, as they outgrow it. Methodism is no more bound to live forever than any other Church polity, unless it prudently heeds the wisdom of experience in correctly providing for the spiritual interests of the people.

The population of Boston is 300,000. There are one hundred and forty Churches in the city that will not average more than five hundred sittings. But, estimating their capacities each at seven hundred and fifty, they would

only accommodate one hundred thousand persons. Deducting the sick, the infirm, the children too young to be taken from their homes, and those who do not believe in church-going, and even those thousands remain unprovided for. But it is said that the churches are not now filled; why, therefore, ask for greater church accommodations?

The answer to this question cannot be intelligently given until we know the reason why the churches are not now filled. Let the ministers who visit in their parishes, be asked for the reasons given by the non-attendants upon religious worship for absenting themselves, and in nine cases out of ten the answers will be that they have no pews. Boston has come to be a system of pewed churches. Provision is made for the regular attendants, and what is left is for the accommodation of the stranger. The poor are not sought after, and when found, are not provided with the same conveniences and encouragements to remain in the Church as those who are able to pay their way. As a pastor in and about this city for nearly seven years, I know what I say. The great mass of church-neglecting people are the poor. Citizens having money feel that the claims of respectability require that they shall have some sort of Church relation; they therefore select some congregation with which they have at least a nominal connection. This class, however, is the most emphatic in forbidding the sexton the privilege of putting strangers into their pews. This practically exclusive spirit and system has intensified the indifference of thousands to a positive dislike, which has become so firmly fixed that they speak of the Churches as "too churchy" for them. Personally believing the law of love the law of sacrifice and the tidings of free grace, I cannot call these poor people altogether oversensitive in the matter. I would excuse no one for neglecting religious worship and work; but, with a great deal of human nature in my blood, I cannot expect the people to go to church any more readily than elsewhere unless inducements are offered them to go, and a hearty welcome extended when there. We therefore have this paradoxical state of things—empty churches without a pew to let.

The fact is that the better pews, in almost if not in every church in this city, are claimed and occupied, or else a price put upon them which is far beyond the reach of the majority of our citizens. In nearly all our churches where it is desirable to go, strangers must be taken to the "amen corners," to back pews, or into the galleries; and if extraordinary attractions do not exist, they are not easily influenced to go the second time. I must endorse most heartily the stirring sentiments found in the letter of Mr. Murray to his society, which almost seems written expressly in advocacy of the subject before me. He says:—

"When pew rentals are so costly that none but the wealthy are able to buy the gospel; when religious, like a collegiate education, is a luxury which the poor cannot receive; when the means of grace are bought and sold at so high a price that none but the wealthy class can bid in competition; when a pew in God's house can be speculated in like railroad stock, and change three hundred per cent. in a few years; when the Church is rich enough to build two edifices, with twice the number of sittings in each that its one edifice now has, and the poor who live and struggle and die within sight of its steeple have not the gospel preached to them; when these things, I say, can happen and occur, and be pointed to as facts, then we say the time has come, yes, the hour has arrived when those who really love the Master and men should begin to ask themselves in earnest, 'What is our duty? What ought we to do?'"

And yet these ideas of Mr. Murray's are not new; they are as old as the Methodist Church, and spring from a very genius. Our fathers seemed to understand this matter better than some of their sons. There is not a church within old Boston that is as large as the Wesley Chapel or John Street church erected in New York one hundred years ago. It held fourteen hundred persons. The Old Foundry chapel in London would seat fifteen hundred nearly one hundred and fifty years ago, and the City Road has had four thousand. American cities build larger Methodist churches than Boston, and it is our mistake. The Trinity Church in Charlestown is the largest Methodist church in New England, and it has the largest congregation of all the churches in the city.

A large representative church, centrally located in Boston is a Methodist necessity. There is one lesson that some of our Methodist people have yet to learn; it is, that there is philosophy and power in a crowd. The people are always found where there is the largest number. That is simply axiomatic. We have not to go to London nor Brooklyn for an example of success. Tremont Temple is such an example at our very doors. It is full and has been for years. The Rev. Dr. Lorimer stated before the Legislature the hearing on the Old South Church, that they could not accommodate their congregations, and they had been gratified to hear that the Methodists were to occupy Music Hall. He believes that we should be successful, as he himself certainly would be if he occupied its desk.

As a warm personal friend of Dr. Lorimer, I do him no injustice, however, when I say he has a dozen peers in the New England Conference, and it is not because he ranks all the Methodist preachers in New England that the Tremont Temple is filled. I have come to have a contempt for the speech about the want of ability among Methodist preachers, and the toadyism to great men in other denominations, to the ignoring of as great men in our own. It is not true, whether it is said by Methodist laymen or Methodist preachers, in the papers or out of them. Such estimates peddled about the public prints lead men of other denominations to have unjust and unworthy opinions of our men, even though they may never have known nor heard them. With all kindness of heart, and with the highest appreciation of the Rev. Phillips Brooks, I am not saying ill of him when I say there is as good preaching in Tremont Street Church as in Technology Hall. There is as good preaching in Bromfield Street as Park Street, and in Broadway as in Berkeley. Other denominations are not prone to estimate our men much higher than ourselves. We shall never have a Spurgeon, Beecher, or Lorimer in Methodism until we open the way. Make the opportunities for them, and you will have the men. Puncheon in Brooklyn would have the crowds of Beecher; and Haynes already bids fair to rival Talmage.

I protest, God has not denied talent to the ministry of the Methodist Episcopal Church. Ninety-tenths of the churches outrage all scientific architecture in their construction, and render the inconvenience of a large part of the congregations a necessity. Why are the halls of this country, whose patronage by public speakers, musicians and the general public, depends upon their convenience and comfort to the people, not constructed after the fashion of the churches? The theatres of Boston are better adapted to public worship than the Back Bay churches.

Music Hall, differing as it does from the chapels and churches of the city, would both reach the class who neglect religious worship, and provide just the place for Methodist preachers to wield their influence for Christ, which they can do when the opportunity and place present themselves. "It would afford us just such an adaptation to the want of the city as the Tabernacle in Brooklyn. Many of these churchless people would be induced to go there. They do go to such places when the opportunity is given. I found in my congregation last Sabbath, in Faneuil Hall, that two-thirds of the audience at least were not church-goers. A gentleman of whom I made the inquiry, at the close of the services, who had been in Boston for thirty years and was familiar with the people, assured me that not more than one-fourth were habitually church-goers. This corresponds, I learn, with the usual congregations there; and Faneuil Hall is not centrally located for the people on Sunday. Yet if it were open at night, the crowds of these people could not find room within the building. The testimony of Mr. Murray was to the effect that his Music Hall congregations were not from the churches. No more central location could be secured than that occupied by Music Hall. It is better adapted, in its acoustic properties, for singing and public speaking, than most of the churches in the city.

If Mr. Alger, in spite of his infidelity, had held a congregation in Music Hall for years, Dr. Tourjee, with one hundred of his Methodist choir, can find one hundred men in Methodism, with a commission from Olivet, that can hold and fill it to the honor of the Church and the salvation of thousands. There is no more ground for doubting than there is for doubting the final triumphs of the gospel. But if the Methodists are to go on crippling themselves as in the last ten years, the men who honor the posts of prominence in the Church will be found leaving Boston in the future as in the past. And the young people will leave the Methodist Church for more congenial surroundings, and it will take three Churches to make one, instead of two. Let the wealthy Methodist laymen venture, as other laymen venture, and the Church authorities endorse some progressive project like this, and our standing in Boston will comport with our rank among the Christian Churches of the nation. The very history of this hall would largely contribute, if not ensure, the success of such an undertaking, as no edifice on the continent would. The platform that made infidelity popular in the utterances of Theodore Parker, turned to the preaching of the gospel of the Son of God, would give our Church a prestige that would pay for the hall. We might think the *Congregationalist* about its "glory to God!" for the news of such an accomplishment. The whole Methodist Christendom would join in the Coronation Hymn, and the orthodox world would sing the fourth stanza of the hymn with us. I cannot somehow rid myself of the deep conviction that it belongs to Methodism to make this sublime conquest.

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As per appointment, on the 26th, we met Bishop Haven and Rev. W. G. Matton, Presiding Elder of the Wilmington District. It was pleasant thus to meet two friends. On the evening of the 26th the Bishop preached in the City Hall to a respectable audience, and the next night, in the same place, delivered his popular lecture on "Mexico." After this, the same night, he took leave of us, going on to Richmond. We shook his hand and parted, thinking as we returned to our boarding house of the boy who was left in the midst of the Atlantic Ocean to swim ashore or perish. But the boy got ashore.

Wilmington, N. C., March 31, 1874.

## Our Book Table.

HAND-BOOK OF BIBLE MANNERS AND CUSTOMS. By Rev. James M. Freeman, A. M. Illustrated with 168 Engravings. New York: Nelson & Phillips, Boston: J. P. Magee. This volume is a very handsomely published duodecimo of 500 pp., and forms a valuable addition to the Sunday-school teacher's library of reference. From volumes of Eastern travel, from Biblical encyclopedias, and from historical and archaeological works, the studious compiler has gathered a great body of well-arranged and condensed illustrations of Scripture terms, throwing light upon the sacred records, and rendering much more impressive the truths embodied in it. The indexes are so full that a reader can readily turn to any desired illustration. We know of no comparable work of the kind that compares with it in completeness, in beauty of mechanical execution, or in literary excellence. The essence of a Biblical library has been distilled into its pages.

DAY WITH CHRIST. By Rev. Samuel Cox. New York: E. P. Dutton & Co. This is a 16mo of 243 pages, handsomely published. It presents, in parallel columns, the accounts of the first three evangelists, of the day passed in Capernaum by our Lord when He healed the palsied man, taught by the sea-side, called Matthew, discovered at the feast his new disciple made for him, healed the woman's issue of blood, and raised Jairus' daughter from death. Nine discourses, exegetical and practical, are founded upon this remarkable record of one of the "days of the Son of man." They are the models of Scriptural exposition—a form of pulpit service, which, if well conducted, is eminently impressive and profitable.

Fortier & Coates have in preparation two novels, "No Alternative," by Mrs. Temper Cupp, better known as Annie Thomas, and "The Vicissitudes of Bessie Fairfax," by Miss Harriet Parr.

Another valuable addition to the Sunday-school teacher's library, from Nelson & Phillips, is entitled *OS HOLY GROUND*, and is written by Edwin Hodder. This duodecimo of 326 pages is, in fact, a tour of Palestine. Although passing over very familiar ground, it has a character of its own. It is written by a "Sunday-school man," and every incident and object is made to throw light upon portions of the Holy Scripture, the scenes of whose records the author was permitted leisurely to visit and thoroughly to examine. The writer traveled with his Bible in his hand, and Bible scholars will be pleased to read after him.

Nelson & Phillips have issued in fine taste another volume from the pen of Mrs. H. C. Gardner. It bears the name of one of the stories, *DISCONTENTED*, and has five others. They are admirably told, as everybody will be ready to believe who has ever read her facile pen.

The Agents also publish a capital volume, entitled, *TRUE STORIES OF THE AMERICAN FATHERS*, by Miss Rebecca M'Conkey. The volume contains incidents of the early Revolutionary history of the country. It is an attractive and excellent book for children.

Another, and admirably written historical volume, is *ELIZABETH TUDOR*; the Queen and the Woman. The initial letters of the preface disclose the probable name of Miss Virginia F. Townsend as the authoress. We opened the book just to glance over its pages, but found ourselves beguiled into reading over once more the fascinating and tragical story of Mary and Elizabeth Tudor; of the wonderful history of the virgin daughter of Henry the Eighth and Anne Boleyn; and the story of England during her long reign. The authoress has followed the traditional records in reference to the character, conspiracy, and death of Mary, Queen of Scots. It is an interesting and profitable little volume, and will cultivate in young people a taste for historical reading.

THE YOUNG CRUSADERS, from the same publishers, give seven well-arranged exercises for concerts, showing how these services among children may be successfully and profitably conducted, and affording all necessary material for several of such occasions. All the above are for sale by J. P. Magee.

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From the same publishing house we have *MABEL HAZARD'S THROUGHPATH*, by the author of the "Win and Wear" series.

Another volume is of a higher order of literature, but none the less interesting or attractive to young people. It is entitled *THE REEF, AND OTHER PARABLES*, by Edward Henry Bickersteth. There are eight short and delightful literary allegories, telling their own excellent lessons as their incidents are related.

Of a still graver character of literature, although provided for young readers, and both interesting and instructive, is *THE GOSPEL AND ITS FRUITS*, by Rev. J. H. Wilson, M. A. This volume (16mo), of 300 pages, contains twelve addresses, with hymns and prayers, forming separate Sabbath services held with the young of his flock, by a faithful and ingenious pastor. The discourses are well illustrated. The chief excellence of them is that they are intended, not simply to draw childhood to Jesus Christ, but to nurture it when thus brought to Him, in all the wholesome and necessary Christian habits inculcated in the gospel. It will be a valuable aid to parents, teachers, and pastors.

CROSSING THE RIVER is an interesting and consoling little volume from the pen of Miss Marsh, the author of "Hedley Vicar," and written by the delightful memoir of her father, Dr. William Marsh. It recounts the triumphs of grace in the dying hour, under many different circumstances, by sea and land.

DAY WITH CHRIST. By Rev. Samuel Cox. New York: E. P. Dutton & Co. This is a 16mo of 243 pages, handsomely published. It presents, in parallel columns, the accounts of the first three evangelists, of the day passed in Capernaum by our Lord when He healed the palsied man, taught by the sea-side, called Matthew, discovered at the feast his new disciple made for him, healed the woman's issue of blood, and raised Jairus' daughter from death. Nine discourses, exegetical and practical, are founded upon this remarkable record of one of the "days of the Son of man." They are the models of Scriptural exposition—a form of pulpit service, which, if well conducted, is eminently impressive and profitable.

Fortier & Coates have in preparation two novels, "No Alternative," by Mrs. Temper Cupp, better known as Annie Thomas, and "The Vicissitudes of Bessie Fairfax," by Miss Harriet Parr.

Another valuable addition to the Sunday-school teacher's library, from Nelson & Phillips, is entitled *OS HOLY GROUND*, and is written by Edwin Hodder. This duodecimo of 326 pages is, in fact, a tour of Palestine. Although passing over very familiar ground, it has a character of its own. It is written by a "Sunday-school man," and every incident and object is made to throw light upon portions of the Holy Scripture, the scenes of whose records the author was permitted leisurely to visit and thoroughly to examine. The writer traveled with his Bible in his hand, and Bible scholars will be pleased to read after him.

Nelson & Phillips have issued in fine taste another volume from the pen of Mrs. H. C. Gardner. It bears the name of one of the stories, *DISCONTENTED*, and has five others. They are admirably told, as everybody will be ready to believe who has ever read her facile pen.

The Agents also publish a capital volume, entitled, *TRUE STORIES OF THE AMERICAN FATHERS*, by Miss Rebecca M'Conkey. The volume contains incidents of the early Revolutionary history of the country. It is an attractive and excellent book for children.

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## The Christian World.

## MISSIONARY DEPARTMENT.

## OUR BULGARIAN MISSION.

BY REV. F. W. FLOCKEN.

[Continued.]

## THE PRESENT ASPECT OF THE FIELD.

The great battle which had engaged the mind of every Bulgarian for so many years, is over—the separation of the Bulgarians from the Greek Patriarch, to which the whole nation looked as the only means of their salvation, is attained; a Bulgarian exarch is at the head of the national Church, and over 500 Bulgarian priests are conducting the services of the Church. And so it might be supposed that the long-felt want is at last supplied; but the fact, as expressed by the Bulgarians themselves, is that they now have a hierarchy which differs from the former only in name. And as the long-looked-for and promised reforms are not coming, and the new priesthood does not come up to the expectation of the people, the dissatisfaction is to-day as great as ever, especially as one of the great Bishops, the man of whom the most good was expected, forbade the Bible to be read in the churches of his diocese in the Bulgarian language; and several of the Bishops have since followed his example. The people rightly say that their latter state is worse than the first; for while the Bible was read in the Greek language, at least all the older people and many of the younger could understand it; while the present reading, in the old Slavonic Church language, is understood but by a small number; and consequently several communities have opposed the order, and demanded of their priests the reading of the Bible in the Bulgarian language.

Another cause of dissatisfaction is the great haste with which the Bishops have been ordained and installed by the exarch. The people protested against it, saying that more attention should be paid to the qualifications of the men, and advised rather to do with a smaller number of Bishops until the persons with the necessary qualifications could be obtained. But all was in vain; so that it can safely be said the whole nation is already as much dissatisfied with the new hierarchy as it was with the former. But the clerical party, which formerly quitted the people by promising all the desired reforms through the national clergy, now beg the nation patiently to wait till the ordinance which is to govern the exarch is recognized and approved by the government.

What is our present duty as a mission? In part we say, the first thing needed is a full corps of missionaries. Put us as a mission on an equal footing with the mission of our brethren of the American Board on the other side of the Balkan. Our field and its demands are large and as promising as theirs; and yet we have but one missionary, while they have six or seven right in the field. We need four missionaries this day. Shall we have at least two this Spring?

The next thing necessary is a school for training the future preachers, teachers and helpers in the mission. We have children of our own members, as also a number of others, who beg of us; yet some parents have come to us and offered to us their children, saying they are convinced that we would do only what was for their best, and therefore declared themselves ready to hand over to us their children without any reserve, only that they might get an education. Now, who will satisfy the heart's desire of these little ones, among whom the Lord may have His Wesley, Fletcher, or Carver, Hester Ann Rogers, etc., for Bulgaria?

The third thing which is necessary is, to supply the Bulgarian nation as soon as possible with Bibles, religious books, tracts, and a family paper. The general language of the people is, We will have the Bible in our language, and read it, although the Bishops have forbidden it. The Bible is published by the British and Foreign Bible Society at about \$2.00, which for the Bible as a book is certainly a low price; but for the Bible as the Word of God and the bread of life, it is a very high price, especially when we remember that a Bulgarian peasant has to spend from five to six days with his oxen to earn this money. Any Bulgarian mechanic will have to work from three to four days to buy a Bible, while his English, French or German co-laborer can buy a Bible in his own language for 50 cents, and even less.

Now the Bible was a new book to the Bulgarians, in their own language as a whole, until 1870, and therefore it ought to be brought within the reach of every peasant. The Lord has given us already three native brethren who go about the country with the Scriptures and other religious books, and they report from all directions that most all villagers and mechanics that can read would like to have the Bible, either to read it themselves, or have it read to them by their children; but only the smallest number can raise the necessary amount to buy it at the above price. I therefore appeal to those who have found the Word of God sweet to their taste, a lamp unto their feet, and a light upon their path, to enable us to buy the Bible, to put it into the hands of our co-laborers, and to direct them to sell it for what they may be able to get, not exceeding the original price.

In conclusion I will say, that we intend to hold the ground, because we have found believed that it is good ground, and in due time will bring forth abundant fruit if we are enabled to sow the good seed, for which now there is the best time and opportunity.

We also intend to do the work to the best of our ability with the help of God; for we believe that this was the object of the Church in sending us here; and we therefore pray the Lord to hear us, and to incline the hearts of His children to come forward and to say to the Missionary Society, Bulgaria shall be sustained, it shall have the missionaries, the training-school, the Bible at a reduced price, religious books and tracts, and the religious family paper (Zornitsa), Morning Star, which was so gladly received by thousands; it shall be restored, to shine and to gladden the family circles in Bulgaria.

## RELIGIOUS ITEMS.

The Interior defines the Presbyterian Church as "organized Calvinism."

The Bishop of Manchester, in England, favors cremation.

Bishop Harris preached for Dr. De Hass in the United States Consulate, Jerusalem, on Sunday, March 8.

The highest salary paid to clergymen in New York is \$12,000. Only two receive this sum.

It is reported that "the religious sentiment is so active in New London, Conn., that a grand ball, for which extensive arrangements had been made, has been given up."

During the past week Mrs. Van Cott has been holding a series of revival meetings in Baltimore, and has succeeded in bringing about an awakening equaling that produced many years since by Mr. Knapp.

The friends of Henry Ward Beecher have decided that a new and larger house must be built for the Plymouth society. The estimated cost of the enterprise is \$400,000. The land will cost \$200,000, and the building \$200,000 more. The house is to afford accommodation for 6,000 people.

The results of the Women's Temperance Movement, thus far, give the following figures: Thirty-seven cities and towns entirely freed from the liquor traffic; 1,761 liquor saloons in Ohio, Indiana, Illinois closed; and 800 liquor sellers not only reformed but hopelessly converted to Christ.

The Methodist is out in favor of greatly reducing the number of presiding elders, and enlarging the districts in the Methodist Church. As it now stands, it costs the Church \$500,000 annually to support 450 presiding elders.

Bishop Haven spent Sunday in Philadelphia, preaching in Spring Garden and Forty-sixth Street churches. On Wednesday of this week he is to dedicate the church at New Baltimore, on the Hudson. The following week he is to dedicate the new church (costing \$80,000) in Malden, Mass.

## TEMPERANCE.

TEMPERANCE IN MICHIGAN.

BY REV. J. H. MCCARTY.

As temperance is the upmost theme now in this country, let me tell you something about our progress in the Peninsular States.

We have an amount of liquor selling, and a great deal of liquor drinking, though I think not so much as in some other States. One naturally queries why there should be any. All men confess it to be wrong *per se*, a public evil. All admit that it injures body, soul, and mind—that it cripples the energies of the State, and is the prolific source of crime and pauperism. We have a law which is almost perfect as a prohibitory law, and yet in scarcely an instance has it been enforced successfully. You may have a clear case—testimony unquestionable; yet the jury will not convict, or some flaw will be found in the proceedings, and the rum-seller will be acquitted. City councils grant licenses to keep "restaurants," victualing houses, at sums ranging from one dollar a year to \$100. All the food offered in many of these is a dish of crackers and some Bologna sausages. They are licensed really to sell liquor directly in the face of the prohibitory law, and when suit is brought for the offense, the constable or sheriff will empanel a jury in favor of the whiskey men in nine cases out of ten. The wonder is that such a law was ever enacted in a State where so much rum is used. It is now said that it was made thus strong so it could not be enforced, and thus it would satisfy the temperance people, and by its very severity protect the rum interests.

In almost every town in the State the women have visited the saloons, and in several have succeeded in an admirable manner. But in our largest places, as Detroit, Saginaw, Grand Rapids, and Jackson, no progress has been made in the work of closing saloons. All that they aim at is working up temperance sentiment, hoping by and by to be able to enforce the law. If that sentiment does not advance through the whole State rapidly, the signs are that at the next meeting of the Legislature the law will be repealed. If that be made the issue in the election, the whiskey men will win, for they have a clear majority in all the larger towns and cities. Our hope is in the virtue and religion of the rural portions of the State, and in the progress we are making in the public sentiment.

Beside this prohibitory law are provisions scattered through the statutes which incidentally make temperance regulations. No person who uses intoxicating drinks as a beverage shall be employed by any railroad as its servant under a penalty of \$25 for each offense. No spirituous liquors can be sold in or brought into any jail, or the State Prison, or furnished to any prisoner, except as medicine, on a physician's certificate. No liquor shall be sold within two miles of the place where any religious society is actually assembled for religious worship.

[Our correspondent closes with an extended epitome of the law of the State, which want of space forbids our printing.—ED. HERALD.]

WM. S. LOVEJOY,  
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Beckwith  
SEWING MACHINE.

2506—Polonaise—is one of the latest designs for the spring and summer costume. It has a narrow down the back, and is without a side seam; the undergarment is placed flat back and gives it a narrow appearance at the waist. The draping of skirt is formed by placing it up from the bottom and fastening it at the back at each side; large buckle or bow is placed on the pleats of the plaiter in the most economical pattern of all the designs, and will have great favor, as it is a convenient style for laundrying when used in wide goods. It requires only three and three-quarter yds. of 36-inch cloth, 50¢ per yd. Pattern, \$1.10; cloth model, \$1.50.

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## Imported Fashions FROM SMITH'S PATTERN BAZAAR.



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# ZION'S HERALD.

THURSDAY, MAY 7, 1874.

We wish to remind our subscribers that the quantity of Lithographs—The March of Miles Standish—is limited; hence all who wish to secure the best picture offered by any paper or periodical, should give the matter their immediate attention. Every subscriber is entitled to it by paying 50 cents in addition to the regular subscription. It will be forwarded by mail, free of postage, if desired.

## SOMETHING DUE TO AN ESTABLISHED CHARACTER.

We have invented in these days a fundamental maxim of common law, that every man's innocence is presumed until his guilt is established, and, upon the slightest provocation, openly affirm any man's guilt of almost any conceivable offense, until he can absolutely prove his innocence. Hardly any man is safe in these days, however quietly he may be prosecuting his legitimate work. If his engagements are in anywise public, and he is so unfortunate as to hold opinions diverse from others, it is wonderful to notice what ready access maligners of his reputation find to the daily, and even religious press, and how easily a reputation that has been built up through years of virtuous living and faithful labors, can be undermined, and at least temporarily destroyed.

It is becoming the favorite course of a certain class of men, who have a facility in securing the columns of the press, to destroy the character and influence of those who oppose their schemes by throwing suspicion upon their purity or their probity. The community seems to have its appetite sharpened by the non-resistance upon which it is fed, for this kind of exciting food. The higher a man's social position or office, the purer his previous character, especially if he is a church member, or a minister, the richer and more exquisite the enjoyment of his sudden downfall and of the detailed statements of his asserted extraordinary hypocrisy and wickedness.

Of late one would be inclined to think that the religious press had been the most eager (perhaps to avoid even the appearance of shielding vice by a cloak of official sanctity) to denounce professedly Christian men, against whose heretofore fair name and fame not a word of slander had been breathed, when the first assault is publicly made upon their reputation. After the falseness of the charges are proved, many of these papers, indeed, hasten to make the only reparation in their power, by denying their own previous utterances. But who can tell the agony they have occasioned in the breasts of those injured persons; the years of suffering that have been crowded into a few days, whitening the hair, breaking down the vigor, and bringing on often premature death? Who can fathom the domestic and social distress thus caused? The tardy denial is a poor balm for all this misery. Eager eyes read the sensational record of the scandal, but a weary glance only passes over the denial of the supposititious statements. Thousands who readily accepted the testimony against a respected citizen, will cling to this in spite of all after denials, and the old sneers and flings will reappear upon the tongue and in print.

How eagerly the press all over the country hounded down the honored name of William E. Dodge, the eminent and philanthropic Christian merchant, upon the first assertion of an interested blackmailer, that his firm had been guilty of constructive fraud! How tardily any attempt to do justice to this much injured and honorable religious man has been rendered! It is really affecting to notice that nearly every public body, and the representatives of nearly every institution with which he was connected, come forward, now that Thomas Carlton is sleeping in death, and affirm, without qualification, their belief of his thorough honesty, and his conscientious discharge of his many trusts. But how long all these persons have been silent! During the last two or three years how constantly, in their hearing, has his reputation been stabbed. We notice, even now, that one religious paper connects his name with his unhappy step-son, as if the sorrow that this burdened man felt at the ruin of one so near to him were not enough for him to bear, but he must be held responsible for the breach of trust of which this very talented but tempted young man has been guilty, and is now suffering the deserved, but dreadful Nemesis.

Gen. O. H. Howard, whose pathetic empty sleeve appeals to every patriotic heart, has, perhaps, been the most signal illustration, of late, of this malignant power of the press, when used by designing bad men. If he had been a criminal of the Tweed class, and guilty of the most enormous frauds, he could not have been followed with more bitter invectives or terrible denunciations. The fact that he has heretofore studied for the ministry, that he is an earnest Christian, and that he has been pressed into conspicuous positions on religious platforms, is made to give the most stinging pungency to the sneers against his honesty. The press of the whole land has seemed to yield its credence to the charges made against this noble soldier, without even waiting to permit him an opportunity to prove his

innocence. Even those that tried to hope for some palliating explanation considered him as probably careless, if not criminal. Now we are quietly assured that the result of a long and searching impartial examination discloses no act of fraud, or of culpable neglect on his part.

This line of reflection was suggested to us by an admirable article in the *Christian Union*, a short time since, written by Charles L. Brace, esq., and significantly entitled "A Story of Calumny." It recounts the efforts of interested parties connected with the "Indian ring," to break down the character of Rev. E. P. Smith, whom President Grant had appointed an Indian Commissioner in Minnesota. We have long known this ardent and faithful Congregational minister. We first learned to respect him when he was settled in the town of Pepperell, in this State, and afterwards as connected with the Christian Commission, and as an agent of the American Missionary Board. He entered with his accustomed vigor upon his new work, which sought him as a person eminently fit for the task. He did not ask for it; but he threw his whole soul into it. His faithful wife accompanied him. Mr. Brace says of her:—

"Not being able or desirous to share in his larger administration, with true woman's simple devotion she remained in her Indian village, and did not accompany her husband to Washington; separated herself even from her daughter, and consecrated day and night to missionary efforts for these poor heathens. When I saw her, in the summer of 1873, she was living in a poor little house, with none of the luxuries of civilization about her, but her whole life and being hid in these wretched creatures whom she would aid."

"She held her religious services on the Sunday; she read and prayed with the sick and dying; she taught gardening to the women, who were thus learning the first elements of civilization; she gathered reeds from the swamp, and showed them how baskets and mats were to be made; others she trained in milking cows; others to make their plots of ground look pleasant. Again, the young girls she attempted to educate in the difficult paths of purity and virtue; the perplexed she advised, and the dying she comforted. It would be difficult to find on the earth a life more ordered after Christ's own spirit and words."

Mr. Smith set himself to break up the operations of the old "contractors," politicians who managed the "Indian fund," whisky pedlars, and all forms of "jobs" by which the Indians had been plundered, demoralized, and irritated beyond endurance, and was meeting, through the pronounced aid of the President, with encouraging success. But he had crossed the path of men more relentless than the red man himself when on the war path. They could afford to spend money freely to recover their periled gains; and this they did! Writers were obtained to send letters to the press all over the country. Suspicion was thrown upon Mr. Smith. Detailed charges were soon made, and heralded throughout the land. Certain weak, good men were easily deceived, and rendered the aid of their names to the crusade against this faithful friend of the Indian. His profession, "a *Reverend Swindler*," gave a fine heading to the item intended to ruin his reputation and prepare the way for his removal. A tremendous clamor was raised against him. He had no money. What could he do in his own defense? He called simply for a thorough examination. Happily, "Mr. Grant is a positive man," and before dismissing a faithful agent he gave him his desire. This examination was held at St. Paul's, and he was entirely cleared of fault; not the smallest basis was found for the charges made so persistently and loudly against him. But think of the instrumentalities which can be employed for the suppression of any vice. Other means may fail, but this, in the use of corresponding effort, never.

"Ask what you will, and it shall be done," is the proposition which God makes to His Church—a proposition which no folds grander possibilities than have ever been grasped by the loftiest human faith. There can be no doubt that the mightiest revolution in favor of temperance ever beheld would be achieved if all praying people in the way of this cause, and in continued supplications make known their desires to God, while at the same time they use every other means in their power to secure the ends for which they pray.

## THE WOMAN'S TEMPERANCE MOVEMENT.

This new phase of the Temperance Reform has reached a stage where we may properly inquire as to the practical results which have already been realized. We need not trouble ourselves about its origin nor its originator, for "God moves in a mysterious way, His wonders to perform," and often uses agencies to inaugurate His work that fastidious persons would most heartily despise. There can be no doubt that in the present instance the accumulated and aggravated wrongs endured by the women of the land have had a constant tendency to precipitate some sort of a moral revolution; and as unexpectedly to all watchers of the future as the John Brown raid upon slavery, has this rising of the women against their worst enemy agitated the whole country.

Thus far, it must be confessed, the results have been truly wonderful. In the first place, the cause of temperance has become one of the most prominent topics of public discussion by the entire press of the country. It is probable that more has been said in the newspapers, daily and weekly, secular and religious, on the subject of temperance within the last four months than during the last twenty-five years. There is probably not a single paper in the

country which has not had something to say about it—some to blame, some to praise, and some simply giving it as the news of the day. Such papers as the *New York Herald*, and in fact all the leading dailies of the land, regardless of their general character and politics, have spread out this subject in long editorials, and in column after column of telegraphic reports, as well as in the letters of various correspondents.

If nothing else had been accomplished, this would furnish abundant cause for thankfulness; for just as surely as this great question is thoroughly discussed in the public prints, just so surely will the reform advance. And it will be found to make but little difference whether the press approve or condemn; the work will still progress.

Another noticeable result is the awakening of all classes of people to the consideration of the issues which are at stake. There has been a strange insensibility pervading the community in regard to the evils of intemperance. Business, and pleasure, and the eager pursuit of the thousand objects of petty ambition have engrossed both time and attention, while a growing spirit of selfishness has been a marked feature of society. But now there seems to be imparted to many minds the consciousness of the fact that we are not to live for ourselves alone—that in some sense we are our brother's keeper, and responsible to God for his welfare.

The grand old Washingtonian movement of 1840, in its palmy days, did not so startle and arouse the public mind as this crusade of women which we now behold. And yet we do not measure its full significance. What Froide says of the Reformation effected by Henry VIII., may be said with equal truth of this movement and the general appreciation of its importance. "The immediate present, however awful its import, will ever seem common and familiar to those who live and breathe in the midst of it. Nothing is terrible, nothing is sublime in human things, so long as they are before our eyes."

Doubtless in the days to come these days now passing will be counted among the most remarkable of our national history. Of course it is a great point gained when the rushing crowd is compelled to stop and give attention to the danger which has never ceased to threaten for so many years of carelessness.

Another remarkable result of the Woman's Reform is the evident quickening of the consciences of religious people in regard to their special responsibilities. Who will say that the Churches have done all they might have done to stay the flood of intemperance? We confess that without the help of the Churches, without the sympathy and prayers of godly men and women, defeat would have attended every effort that has been made; but still it must be said that there has been a sad lack of genuine zeal, and there has not been such constant activity in opposing this direful foe of humanity as we had a right to expect. In this movement, however, as in every other legitimate reform, the Church leads the van. The crusaders gather in the churches to pray, before they engage in their hand-to-hand conflicts with the powers of darkness. They go forth from these places of prayer baptized with the spirit of Jesus, to strive with all their might for the suppression of the traffic and the salvation of the drinker; and to the credit of the men in many places of the West, it should be said that when the hour of prayer comes the places of business are closed, and the church is thronged with earnest souls, who linger in supplication around the mercy-seat while the women go out to visit the saloons. Thus, too, the great lesson is being learned, that prayer to Almighty God is one of the greatest instrumentalities which can be employed for the suppression of any vice. Other means may fail, but this, in the use of corresponding effort, never.

"Ask what you will, and it shall be done," is the proposition which God makes to His Church—a proposition which no folds grander possibilities than have ever been grasped by the loftiest human faith. There can be no doubt that the mightiest revolution in favor of temperance ever beheld would be achieved if all praying people in the way of this cause, and in continued supplications make known their desires to God, while at the same time they use every other means in their power to secure the ends for which they pray.

Again, we are pleased to learn that the labors and prayers of these reformers have been blessed to the conversion of many who would in all human probability never have been reached in any other way. Not only have drinking men been converted, but the saloon-keepers have also experienced the saving grace of God. There have been many remarkable instances where young men who were plunging headlong down the steps of sin have been reclaimed, and are now numbered among the most earnest workers for the salvation of others. The real foundation of the whole movement is eminently religious, and its outgrowth must be of great advantage to the Church. It will be seen, as the work goes on, that the reform so happily commenced will only reach its perfect development in the conversion of those who are its subjects. Reformed men are most likely to continue in the ways of well-doing when they complete their reformation by heartily entering the service of God.

Among the practical results, we are to remember that already hundreds have abandoned the sale of intoxicating drinks, and thousands have pledged themselves to total abstinence. In no

place where the effort has been put forth has there been an entire failure, while in many places there have been the most extraordinary and sweeping victories. Whole towns have been purged of the evil, and the condition of society has been materially modified. Ohio, Indiana, Illinois and Michigan have been the foremost in this movement, while it has reached from Maine to Oregon. It is probable that at least a thousand towns and cities have been the scene of these most extraordinary labors, and there is every reason to suppose that the work will go on, increasing as it goes, until the world shall be the theatre of its final triumphs.

We know full well that many difficulties have been thrown in the way of this movement, and the women have been called upon to meet, in some instances, the most strenuous opposition. It is nevertheless true that, outside of the largest cities their work has not been particularly arduous or disagreeable. The dress reformers have usually permitted them to occupy their bar rooms, and sing and pray as much as they pleased, and very few of them have shown any special rudeness, and in most cases, after a longer or shorter time, the women have prevailed, and the pledge has been given to abandon the traffic. In some instances the women have been insulted and abused, and all decency has been outraged by poor drunken fellows, who by their shameful conduct demonstrated the fearful effects which follow in the use of drink. But despite this treatment the women seem not to be discouraged. They apparently gather strength and faith and zeal from these hindrances, and are led to feel more deeply than ever the need of pressing on until the last citadel of the enemy shall finally capitulate.

All honor to the women of the West, for they have set an example to the women of the world well worthy of their imitation. Let them continue in the course upon which they have entered. God will give them abundant success in this province of Christian service, and open still wider fields of usefulness before them.

## EASTERN CORRESPONDENCE.

Smyrna, March 28, 1874.

Our trip through the Promised Land was delayed by storms, and snow prevented our visiting Mount Lebanon and Damascus. But we enjoyed ourselves much beyond our expectation, in spite of snow and rain, for several reasons.

First, Dr. DeHass, American Consul at Jerusalem, rendered us great assistance in seeing the Holy City and in planning our tent life in Palestine. The time we had chosen was the very best, and yet we utterly failed to find the cloudless sky and balmy air we had associated with the month of March in Palestine. This year there has been more rain than for forty years past, and the Spring is very much later than usual. The week we spent in Jerusalem was almost without a pleasant day. One delightful forenoon, however, we visited the Mount of Olives, the Garden of Gethsemane and the Holy Sepulchre. The hotels in Jerusalem were cold and cheerless, with no bright warm fires to make one cheerful after a wet day. A tramp through the rain to the Pool of Siloam, or the Temple area, was followed by a fearful struggle to make olive wood roots burn in a stove with no chimney and but limited stovepipe. At such times we fled for comfort to the American consulate, near by, where the warmth of the house and heart of the good Doctor drove away all the chilly, lonely feeling that a cold, drizzly rain is so well calculated to produce. It seemed very delightful to sit under the folds of the old flag once more, and read the home news, Church and secular.

After visiting the principal places about Jerusalem we started for the Jordan, beginning our tent life at the same time. Our way led us through Bethlehem, and by a detour to the Pools of Solomon. An English lady, the Baroness Coutts, has offered to repair the aqueduct from these pools, and bring the water into Jerusalem again for the free use of its people; but the Turkish authorities put obstacles in the way of this and every other plan for the improvement of the city. A large-hearted Englishman has been waiting in Jerusalem since last October, desiring authority to clean out and repair the Pool of Bethesda; but he is no nearer the desired object now than when he came. There are under the city a large number of rock cisterns, some of them very large indeed, and all covered from above. It would be a work of charity and of advantage to science to dig about these cisterns and again bring them into use; but everything of this kind is prevented by the Turkish authorities, so far as they are able to do so. The extensive quarries under the city, and the system of rock tombs which are found in the adjoining hills, would, under a different government, be allowed to reveal their hid treasures.

The excavations already made reveal at least two or three cities buried beneath the present houses, at least in many parts of the modern city. Of course, at the Temple and at the Sepulchre we find the natural rock coming to the surface, and know that there is no city buried in debris beneath us; but even here there are excavations in the solid rock, and no one can say how great or deep. It is supposed that the entire rock of the Temple was prepared in the quarries which run under a large part of the city, and that there was an opening from the quarries into the Temple area itself, by which the stones were lifted out from below, so as to be

laid into the walls of the buildings. But one must see these wonderful caverns, these subterranean mansions, in order to appreciate them.

After finishing our trip to Jordan and the Dead Sea, we came back by way of Jericho, and encamped at the Springs of Elissa, the site of ancient Jericho. Many mounds are scattered along the edge of the mountain range, which have been pierced by engineering officers searching for relics of the old time. The plain of Jericho is especially full of interest to the reader of the Bible, because here the children of Israel set up their first memorial after entering the Promised Land. Here they saw a city delivered into their hands, simply by blowing of trumpets. Here was the ancient Gilgal, where Samuel formally inducted Saul into his kingdom, and here by his impiety that unhappy king lost his right to his crown, and lost the help and counsel of the faithful prophet, for whom he longed in vain until that more fatal hour when, two days' journey north of Gilgal, he sought even for Samuel's ghost, the night before he fell on Mount Gilboa, with his brave and generous son Jonathan.

Here, in this plain of Jericho, was the site of at least four successive cities known to Bible readers; and to the East flows the Jordan, this being the usual place of fording, while to the west stands the mountain of Christ's temptation.

Passing on toward Jerusalem, the solitary point of interest in the rugged valley of rocks and precipices is the place called the Inn of the Good Samaritan. There are ruins here that probably were once an inn, but there is of course no reliance to be placed in the traditions of the Crusaders and the Catholic Church, which have covered the land with fictitious sacred associations, and would coin more if there was money to be obtained by doing so. The superstitions of the monks might well create a deep skepticism in any mind not already deeply settled in personal religious experience. No wonder men like Renan regard all religion as the result of ignorance and superstition, when they see how fruitful the barren hills of Judea are in producing sacred places at the nod of some Franciscan monk. No unbeliever should visit Palestine in March or April, with any hope of solving doubts in the midst of the mumblings of pilgrims or mummers of priests. It is a great relief to be a Protestant, and to turn away from the incense and shrines to the simple worship of God which we find in the spiritual Church.

We left Jerusalem for our last time, March 5, and had a farewell look of the city from the Damascus road, where it crosses Mount Scopus. Here many pilgrims see the Holy City for the first, and along the hillside were little piles of stones, where each had raised an Ebenezer in thanksgiving that God had brought them thus far. These little mounds had a peculiar significance to us, the pilgrims of a longer journey, who had been preserved in our longer pathway. Four years ago our good Bishop Kingsley came out of Jerusalem by this road, and doubtless turned for a last look just as we were doing, he little thinking that so soon he was to be gazing at the city of Zion as the earthly type. He had written his wife from Bombay, that in three or four years they would visit the sacred city together; and now his wife and daughters visit it on their way to weep at his grave at Beyrout. What a strange ending to all the bright happy plans of earthly labor and enjoyment! May God spare the Church another such bereavement! W. A. SPENCER.

[To be continued.]

## EDITORIAL PARAGRAPHS.

During the ten years that we held the position of Chaplain of the New York House of Refuge, and as many years before, Hon. Oliver S. Strong was president, or member of its Board of Managers. A graduate of Columbia College, a man of much reading and culture, many years ago retiring from active business, he devoted his whole time and study, without pecuniary compensation, to the care of the perishing and defective classes in the community, especially the deaf and dumb and exposed young children. The management of the House of Refuge, with its many hundred youthful inmates, filled a large portion of his time, and shared freely in his sympathy, prayers, and personal services.

Thousands of young men and women, who enjoyed his visits on Randall's Island, have read with the deepest emotion the announcement in last week's *New York Herald* of his death. His pleasant presence, his kindly voice and his inspiring words will come back vividly to their memories, and will start responsive tears. He has been an active and efficient member of the Social Science Association from the beginning, and his presence has been welcomed in nearly all the Prison and Reformatory Conventions held in the country.

For the last two or three years, although still in the prime of his mature age, he has borne the marks of intense physical suffering, and for some time has been obliged, most reluctantly, to yield his active relations to all his charitable societies. It was the heaviest burden of his life, more severe than the intense pain to which he was often subjected. The grace of the gospel of Christ, however, was his solace.

From his invalid room, amid his sufferings, we received, some time since, a letter of touching resignation and holy trust in the Divine Providence. His last hours, in his daughter's home, in Mt. Vernon, N. Y., were scenes of exquisite physical pain and of wonderful spiritual triumph. With his swollen tongue he uttered, near the end, a touching prayer for himself and beloved children, expressed his faith and trust in the Lord Jesus Christ, and then looked hopefully forward to the "rest that remaineth." Patience had its perfect work. "Oh, to get home and be at rest," he would sometimes whisper; but would immediately respond to the anxious look of his children, "All is safe and all is well!"

He rests from his labors, and long hereafter will his works of mercy and love follow him.

Our business men, for a year or two, have been looking forward to a revival of business; but still the "good time coming" lingers. A portion of our population, who have been making and losing fortunes by speculations based upon the fluctuating values of gold and what it represents, with the true appetite of a gambler, have desired, of course, to perpetuate their opportunities. By keeping the currency of the country in an uncertain condition this end is gained. The great trouble throughout the solid business community has been the want of a positive representative of values. Men have not been able to buy or sell, for future delivery, safely, on account of this constant fluctuation in value. This has kept back the natural reaction from a depression, and the gradual but certain return of confidence. Business men have not known what to expect. Congress has held the valuation of merchandise and stocks in its own hands, and by a vote might seriously change the standard any day. Something approaching positiveness, however, has been reached by the brave veto of President Grant. It is now pretty surely demonstrated that no further inflation will receive the encouragement of his name. It is significant to see that the great body of papers, religious and secular, representing substantial interests, accord unhesitating praise to the President. Indeed the whole tide of public feeling towards him is temporarily at least changed. Abuse which has been quite freely poured forth has ceased. Papers in those portions of the country seeking too rapid development, by speculative measures, naturally enough deplore the act that punctures their balloons. Very significantly, by this veto, the President says again, "let us have peace!" The next step is a judicious movement towards specie payment.

At the Preachers' Meeting, April 27, Mrs. Ann Eliza Young, the nineteenth wife in succession of Brigham Young, gave a very interesting lecture, of an autobiographical character. Her appearance is particularly modest and prepossessing. Her age is thirty. She bears the marks of delicate health. She is a lady of remarkable intellectual power. Her address was a marvel of condensation, and of forcible ability. Her voice is clear, loud, and unpleasant, although not musical. She was born in the faith, and carefully educated by her mother, who had been a teacher previously to embracing Mormonism. She had been once married before being "sealed" to President Young, but was divorced on account of the brutal cruelty of her husband. Her picture of this fearful blot upon the fair reputation of our country and the civilization of the nineteenth century, is graphic and shocking in the extreme. Her story, which carries on the face of it the best endorsement of its truthfulness, and which is told with remarkable simplicity and chasteness, must arouse the moral sense and the indignation of the country. President Grant, who heard Mrs. Young, expressed freely the most pronounced opinion, as to the necessity of instituting efficient measures to break up this fearful social enormity. Mrs. Young should have a hearing in every part of the land. She has prepared an able and convincing series of six lectures. She need but be heard once to secure a welcome by any intelligent audience.

The Preachers at the close of her lecture passed by a unanimous rising vote the following resolutions:—

Resolved 1st, that we have listened with interest to the intelligent development of the abominable corruption, wickedness, and immorality of Mormonism, given in Mrs. Young's autobiographical lecture, and we trust the moral sense of the public against this horrible, immoral and illegal form of socialism.

2d, That we profess our thanks to Mrs. Young for her valuable lecture.

F. G. MORRIS,  
Secretary, Boston Preachers' Meeting.

By a large majority, on the first vote of Park Street Society, Mr. Murray's request, for six months' vacation and for an associate pastor, were granted. The majority report bears the marks of the hand of Deacon Farnsworth, who has been the unfailing friend and supporter of Mr. Murray, but who, in the late Church meeting, with calmness and kindness, and with great frankness, criticized his course with more damaging severity than any other person. The report is short, and is well considered. It suggests the importance of having an accessible pulpit in the city that is attractive to the young and to the floating crowds. Park Street is well situated in this respect, and its magnanimous and eloquent, although erratic young pastor, has secured in a remarkable degree the ear of the multitude. His services are always crowded. No one can hear him without witnessing and feeling the profound moral and religious impression that he makes, at least at times, upon his crowded audiences. This fact does not mitigate the regret that many of his best friends feel, that a man of such abilities should indulge in the coarse recreations of the stable and turf, or cheapen his reputation and moral power by the low humor and questionable wit, at the expense of serious offices and truths, of his lyceum lectures; but it does awaken in his behalf both the interest and prayers of all good men, who really rejoice to witness the successful conclusion of so large a portion of his time and powers to his true and sublimer mission.

If, by one brave act of self-denial, with divine aid, this gifted young minister could place himself beside the great preacher of Corinth, and determine to know nothing in this city of Boston, which seems to have so strong a hold upon his heart, save Jesus Christ and Him crucified, what an evangelic apostle he might become! The report referred to looks upon it as a desirable matter to have three preaching services in this church on the Sabbath, and urges, on this account, and for pastoral work, the expediency of an additional minister. We heartily wish the best results for the new departure. We cannot join in an attempt to weaken any moral force in such a community as ours. We have long since learned to accept the revealed truth that there is a diversity of gifts, with the same Spirit. God commits His treasures of grace to earthen vessels, while His benediction rests upon services consecrated to His name, although not offered in accordance with our taste or judgment. It is neither wise nor devout to disparage them, or to hinder their widest influence.

A letter from Dr. Bernard O'Reilly, a Catholic priest, who has been employed as one of the writers upon Appleton's new *American Encyclopedia*, intended to secure the circulation of this work, on account of its unsectarian character, among Romanists, has awakened a lively and general controversy throughout the religious press, and in the columns of many of the leading secular prints. We have read with considerable care and much interest both sides of the controversy, and particularly the extended circular of the editors, Messrs. George Ripley and Charles Dana, in direct response to the criticisms that have been made, and have reached the conclusion that, while serious

difficulties necessarily exist, in a work intended to do equal justice to Romanism, Protestantism, and to all the numerous divisions of the latter body, the editors of this great literary undertaking—a subject of national pride—have conducted their oversight of it with remarkable care, honesty, and conscientiousness. The representatives of different religious bodies have been employed to write on subjects specially denominational, but everything has been finally submitted to the careful supervision of the editors themselves. On questions of history, and upon matters of ecclesiastical interest, where Catholics and Protestants are divided in their testimonies, naturally enough it is very difficult to weigh authorities so as to meet a universal consent. In the chief instances, like the Massacre of St. Bartholomew, where strong points had seemed to be made in the late discussion against the new edition of the work, it turns out that the corrections have been made by a cultivated Episcopal clergyman, trained in the Presbyterian Union Theological Seminary. He may have been in error, nevertheless; but the work was not done, as intimated, by a Jesuit. Nothing can be clearer than that the respected firm of Appleton & Co., and the learned editors, who have a right, from their well-known reputation, to style themselves, "Protestants of the Protestants," and who are alone responsible for the literary and religious character of the work, have not had the slightest purpose of changing the decided position of the work, or of giving any special prominence or importance to the work of Catholic scholars upon its pages. It would be impossible with imperfect human agents to make a perfect human work. There is every selfish reason, with the preponderance of readers in a Protestant population, to secure from this very expensive and valuable literary undertaking, the confident and patronage of this portion of the community. The work should be executed, not in the interest of any party, but should be made, as is intended, an impartial, calm, judicial dictionary of facts, and a colorless biography of men.

Somebody has to be the scapegoat when a great providential catastrophe happens. The victim of the Boston fire was the brave, intelligent, devoted and skillful chief engineer, W. S. Damrell, esq., who for almost a generation, with remarkable efficiency and success has commanded the fire department of the city; who long ago prophesied the event that occurred, and labored with the municipal government to secure the provisions that have now been tardily made. His removal from office was clamored for by a certain loud-spoken and arrogant class of our citizens. His successor is his own pupil and friend, who has fully accorded with him in judgment and action. His reward in the respect of all that have an intelligent knowledge of his services and abilities, and the approbation of a good conscience. Last Tuesday evening his friends attempted to meet him in a body, but Tremont Temple could not hold them. The firemen of Boston, long serving under his direction, symbolized their respect and affection for him in a massive service of silver costing \$2,000, which Ex-Mayor Gaston presented in their behalf, in a handsome speech. The chief did himself justice in the response he made, but it would have been less difficult for him to have managed a perilous fire; he could not keep down his inflamed emotions! His pastor, Rev. J. W. Hamilton of Grace Church, paid him a most deserved tribute; and others followed. It is pleasant to think that the day when he is elected to it, in these days.

The municipal ceremonies in honor of Charles Sumner were held last week. The day was in harmony with the occasion—one of the gloomiest and bitterest of the season. Every seat and standing place in Music Hall were occupied. The great men of the State, in the highest sense of the word, were present. Longfellow, Emerson, Whittier and Holmes sat so near that they happily must have touched each other. They Massachusetts had worthily elected his successor before his city-bede Sumner her final farewell. Wendell Phillips gracefully and heartily introduced the eulogist of the occasion. Senator Schurz had his own reputation as an eulogist of the man, and of his services; but the hour and the man raised him to his highest altitude. For two hours and a half he held his audience, either hushed in respectful silence, or roused, involuntarily, to the heartiest applause. His picture of the man was a noble one; his background indeed was faint, but that was the fault of the faultlessness of the subject; and his running record of his life, labors, speeches, tribulations and death, was admirable for condensation, for picturesque force, and for eloquent utterance. So we criticize, abuse, and disparage men living, and then build wonderful monumental sepulchres over their dust.

Mrs. Phoebe A. Hannaford, formerly a member of a Baptist Church in Newton, now pastor of a Universalist Church, describes in the *Woman's Journal* an interesting missionary meeting lately held in New Haven, and particularly an address of Mrs. F. H. Hovey, a daughter of one of our respected friends, Mr. Marshall S. Rice, esq., of Newton Centre. She refers to her early acquaintance with Mrs. Hovey, then Miss Augusta Rice, when they mutually engaged in tract distribution.

"A quarter of a century has passed," she says, "since those days. 'She has been' faithful laborer in the Lord's vineyard, a faithful wife, a worthy husband, and a mother whose children can 'rise up and call her blessed.' It did my heart good to see so many women—six or seven—of the same name. Mrs. Whiting, who was formerly a missionary in Assam, presided. The wife of Rev. Dr. S. Dryden Phelps, the former pastor of the Church for twenty-six years, was also in the pulpit. Mrs. Phelps is a woman of superior ability and culture, and is 'right on the Woman Question.' I have reason to suppose. Several excellent reports were read by women from other towns, and then Mrs. Hovey was introduced. She was tastefully attired in a dark green dress and black coat, but did not remove her black velvet bonnet. (The woman will drop out, though, minister or no minister.) Her remarks were upon the reasons for missionary effort in heathen lands, closing with a earnest and touching appeal. The audience was large, and the meeting was a success. With which she is connected. She spoke fluently, with a dash, and a dash, and a dash, upon which she had written a text of two about which she wished to speak; yet the sentences were so well constructed, that as uttered, they were ready for the press, which is more than can be said of all extemporaneous speakers."

The New York papers recorded in full a strange case of suicide last week. Hon. Obadiah Bowne, of Brooklyn, called at the Sun office and requested a reporter to accompany him to Staten Island, where he formerly resided, and his father before him. At a hotel in Richmond, on the Island, where they stopped, he recounted to his singular companion the incidents of his life. He was born of wealthy parents, educated in the law, married a lady of the highest respectability, was left with great wealth on his father's death, had been a representative in Congress, and was a familiar acquaintance of the leading statesmen of the day.



In a work in- to Romanism, the numerous di- editors of this a subject of na- and their oversight honesty, and con- natives of differ- persons employed to denunciations, ally submitted to the editors them- history, and upon interest, where are divided in enough it is to be as to the In the chief of St. Bartholom- had seemed to be against the new out that the le by cultivated in the Pres- bly Seminary. He visited the United States a few years since, has been introducing private religious con- in unusual circles in Russia: "A fashionable paper at St. Petersburg, the *Grasshopper*, expresses great alarm at the spread of Protestantism in Russia. In an article entitled, 'A new Apostle in the grande monde of St. Petersburg,' it describes the enthusiastic attachment with which Lord Radstock (who has been the 'New Apostle') has inspired the aristocratic circles of the capital. The ladies of the nobility, says the writer, send him dozens of invitations to religious conferences, and he is heard to hear his sermons in the American Church, and sing English psalms with him in his own language. The example of the 'grande monde' of St. Petersburg, it is said, is such that it would not be alluded to these matters if it were done by the mothers of the future supporters of the State, and by persons occupying official positions in the Russian society, were not of the highest importance to their children and their subjects. The example of the highest classes, it adds, is apt to have a strong influence on the country generally; already in Southern Russia whole villages have been converted to the Protestant religion by forming themselves into a sect named the 'Pundits,' and a seminary has been formed at Berlin for training Protestant missionaries to convert the Russians."—*Pitt Mail Gazette*, April 10.

We need only announce the publication of the Memoir of Rev. George P. Wilson, by the Book Concern, from the pen of Rev. D. C. Knowles, to hasten the purchase of it by our readers. This book bears a significant title: *A Life that Speaks*. He will now have the largest audience he ever addressed. We have read every word of this volume, and bear cheerful testimony to its literary merits, to its intrinsic interest, and to the religious profit flowing from its perusal. The work is admirably and conscientiously done. Mr. Wilson still lives in its pages. It is a great pity that his gentle face could not have graced the work. The book should be placed in all the families connected with our Churches. It shows what a consecrated youth and manhood may accomplish; it points out the great fields for Christian service around us; and stimulates the success that will always follow the diligent ministry of the gospel among the poor and lowly.

Send to J. P. Magee for a copy of the volume. It costs but one dollar.

J. B. Ford & Co., publishers of Mrs. Stowe's late work, say: A paragraph has been floating about the literary circles of the press, to the effect that "Mrs. Harriet Beecher Stowe, on account of ill health, will not give to the public anything from her pen for several years to come." This is true to the following extent: That Mrs. Stowe is in excellent health, as her friends in her home in Mendon, and that early in May she commences in *The Christian Union* a new serial story, called "We and Our Neighbors," upon which she has been engaged during the past year, and which has been largely inspired by consideration of the social ills and profound domestic miseries resulting in the "temperance agitation" of the public mind at the present day.

In his history of Livermore, Maine, now going through the press, Ex-Governor Israel Washburn, now Collector at Portland, gives an interesting account of the origin and progress of the Methodist Episcopal Church in the town. Jesse Lee first preached here in 1788. Deacon Livermore, of the Calvinistic Church, became interested, and with his family aided in forming the first class. In 1803, Joshua, afterwards Bishop Soule, organized the Church, and built the edifice in the centre of the town. In 1871, the new house was constructed at the Corner. An interesting list of the preachers from the beginning is given in the book.

Old and New for May opens with a sharp rebuke of Congress for its dilatory and dishonorable course in failing to divide among the claimants the fifteen millions of dollars awarded by the Geneva Court of arbitration. President Woolsey is now showing in public addresses, that after all, this amicable agreement is simply a mutual misunderstanding, and liable to be rescinded by another controversy. Anthony Comstock continues his fine story, "The Way We Live Now." Dr. James Martineau ably discusses the pretensions of the Catholic Church. The Russian novelist, Joan Turgenieff, has a short tale. R. G. writes a humorous poem upon the Glastenbury famous Jersey cows. A very good article, suggesting the value and pleasures of a tour in Norway, is given, with "Sops" by F. B. Perkins, and other continued papers. The book notes and items in social science are usually varied and able.

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Edward Thomson, M. A., Prof. of Chemistry in Baldwin University, has contributed a valuable pamphlet to the present temperance reform, containing an essay, well-written and sustained by the best authorities, on "The Effects of Alcohol upon Society," an "Appeal to Young Men," and a "Few Words on Prohibition." The tract is published by Hittchcock and Walden, and is an excellent one to circulate.

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Through misfortune and intemperance he had lost his property. He was then partially crazed with liquor, while reciting his history to the reporter. He assured the item-gatherer, Bohemian that he intended at that time to destroy himself. Strangely enough, this person seemed only a harmless gathering companion, who said, patriotically, there was no place for him left upon earth, without suggesting his need of care and watching. In the morning he was found dead in bed, with a vital of laudanum by his side.

Thus run kill men—their reputation, happiness, body and soul. Borne, doubtless, by a moderate drinker of light wine, at his own elegant table. This kind of drinking Dr. Crosby esteems right and healthy; but in the end it biteth like a serpent and stingeth like an adder.

Titled Englishmen, although not in "orders," are devoting themselves to evangelizing and missionary labors. Lord Radstock, who visited the United States a few years since, has been introducing private religious conversations in unusual circles in Russia:

"A fashionable paper at St. Petersburg, the *Grasshopper*, expresses great alarm at the spread of Protestantism in Russia. In an article entitled, 'A new Apostle in the grande monde of St. Petersburg,' it describes the enthusiastic attachment with which Lord Radstock (who has been the 'New Apostle') has inspired the aristocratic circles of the capital. The ladies of the nobility, says the writer, send him dozens of invitations to religious conferences, and he is heard to hear his sermons in the American Church, and sing English psalms with him in his own language. The example of the 'grande monde' of St. Petersburg, it is said, is such that it would not be alluded to these matters if it were done by the mothers of the future supporters of the State, and by persons occupying official positions in the Russian society, were not of the highest importance to their children and their subjects. The example of the highest classes, it adds, is apt to have a strong influence on the country generally; already in Southern Russia whole villages have been converted to the Protestant religion by forming themselves into a sect named the 'Pundits,' and a seminary has been formed at Berlin for training Protestant missionaries to convert the Russians."—*Pitt Mail Gazette*, April 10.

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Philip Phillips, according to previous announcement, gave an evening of sacred song to a large audience in Tremont Temple on Wednesday evening, April 29. The concert was held for the benefit of the Young Woman's Christian Association. Those that have heard this devout singer need not be told that it was an occasion of great interest and profit. Mr. Phillips goes to Australia, by invitation of the Wesleyan Churches there, next January. He is to give a hundred concerts in that far away island.

Nelson & Phillips publish a particularly handsome "Illustrated Annual of New York and Brooklyn." It gives a full and interesting account, with pictorial illustrations of all the Churches, the names and statistics of benevolent societies, with the ecclesiastical laws of the State, and a yearly record of the religious life of the city. It is a model of mechanical art, and is a very serviceable, as well as beautiful handbook.

We call the special attention of our readers in this vicinity to the dedication of the new Methodist Episcopal Church in Malden. It occurs, as will be seen, on Wednesday evening, May 13. Bishop Haven preaches the sermon. Steam cars leave at 9 and 10 o'clock, p. m., for Boston, and the horse cars every half hour. It will be an occasion of unusual interest. The Malden Methodist Episcopal Church is one of the oldest in the vicinity, and its history is full of rich reminiscences.

Rev. W. B. Toulmin, of Newton Upper Falls, called last Saturday for England, to go on one of two cruises. An absence of quite thirty years from his native town must enhance the pleasure we trust he will experience during his journey. His appreciating parishioners most happily surprised him, just on the eve of his departure, by presenting him with passage tickets for the round trip. All honor to them for their noble generosity. We shall probably be in receipt of a letter from him for our columns.

Still the world moves. Representative Poland, of Vermont, presiding last week over a session of the Committee of the Whole in the House, called to the chair Representative Bailey, of South Carolina. Nothing broke, so far as we can learn, on the occasion. The gentlemanly member from South Carolina, in a simple and mutual misunderstanding, and liable to be rescinded by another controversy. Anthony Comstock continues his fine story, "The Way We Live Now." Dr. James Martineau ably discusses the pretensions of the Catholic Church. The Russian novelist, Joan Turgenieff, has a short tale. R. G. writes a humorous poem upon the Glastenbury famous Jersey cows. A very good article, suggesting the value and pleasures of a tour in Norway, is given, with "Sops" by F. B. Perkins, and other continued papers. The book notes and items in social science are usually varied and able.

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The Yarmouth Camp-Meeting Association, we learn, have made arrangements to observe a "Laymen's Sunday" August 9th, the Sunday before the formal opening—the exercises to be in charge of, and taken part in, by the laymen. The idea will be that of a special season of prayer individually, and as a people to the regular meeting, to follow. Its precise form is not yet fixed—probably a praise meeting for a part of the day, and the rest so arranged as to make it both interesting and profitable. Full particulars of this somewhat novel, but we think valuable idea, will appear shortly in our advertising columns. It will help on the good work of getting our lay brethren more responsibly, as well as actively, identified with our efforts for soul-growth as well as soul-saving, as a people.

Dr. W. T. Sabine, a cultivated and devoted Episcopal clergyman, of New York city, has withdrawn from that body, to unite with the Reformed Church of Bishop Cummins. His difficulties are, the ritualistic and Romanizing teachings of the Prayer Book, the constant tendency of the Church towards the growing weakness of the influence of the Low Church party, the impossibility of changing the constitution in the use of the modes of the Church, without an obvious breach of the canon, and the increasing arrogance of the "High Church party." These things awaken thought.

The College boys must look well to their laurels. The girls of the Seminary at Montpelier are after them with their sprightly pens. We have before us, in the form of an elegant sixteen leaved newspaper, of the finest quality, and printed with remarkable taste, the *Aesthetic Journal*. It is the "organ" of a society of the same name, and plays a fine variety of pleasant tunes for the interest of its readers. The contents are modest, varied, fresh and full of vivacity; well-sustained, and very honorable to the writers and the institution they represent. "Long may it wave!"

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Philip Phillips, according to previous announcement, gave an evening of sacred song to a large audience in Tremont Temple on Wednesday evening, April 29. The concert was held for the benefit of the Young Woman's Christian Association. Those that have heard this devout singer need not be told that it was an occasion of great interest and profit. Mr. Phillips goes to Australia, by invitation of the Wesleyan Churches there, next January. He is to give a hundred concerts in that far away island.

Nelson & Phillips publish a particularly handsome "Illustrated Annual of New York and Brooklyn." It gives a full and interesting account, with pictorial illustrations of all the Churches, the names and statistics of benevolent societies, with the ecclesiastical laws of the State, and a yearly record of the religious life of the city. It is a model of mechanical art, and is a very serviceable, as well as beautiful handbook.

We call the special attention of our readers in this vicinity to the dedication of the new Methodist Episcopal Church in Malden. It occurs, as will be seen, on Wednesday evening, May 13. Bishop Haven preaches the sermon. Steam cars leave at 9 and 10 o'clock, p. m., for Boston, and the horse cars every half hour. It will be an occasion of unusual interest. The Malden Methodist Episcopal Church is one of the oldest in the vicinity, and its history is full of rich reminiscences.

Rev. W. B. Toulmin, of Newton Upper Falls, called last Saturday for England, to go on one of two cruises. An absence of quite thirty years from his native town must enhance the pleasure we trust he will experience during his journey. His appreciating parishioners most happily surprised him, just on the eve of his departure, by presenting him with passage tickets for the round trip. All honor to them for their noble generosity. We shall probably be in receipt of a letter from him for our columns.

Still the world moves. Representative Poland, of Vermont, presiding last week over a session of the Committee of the Whole in the House, called to the chair Representative Bailey, of South Carolina. Nothing broke, so far as we can learn, on the occasion. The gentlemanly member from South Carolina, in a simple and mutual misunderstanding, and liable to be rescinded by another controversy. Anthony Comstock continues his fine story, "The Way We Live Now." Dr. James Martineau ably discusses the pretensions of the Catholic Church. The Russian novelist, Joan Turgenieff, has a short tale. R. G. writes a humorous poem upon the Glastenbury famous Jersey cows. A very good article, suggesting the value and pleasures of a tour in Norway, is given, with "Sops" by F. B. Perkins, and other continued papers. The book notes and items in social science are usually varied and able.

Rev. J. U. Parsons has issued, through the Congregational Publication Society, a very useful little manual of 130 pages. It is entitled, "The Philanthropist," and shows the divine origin and authority of the gospel by enumerating the organic elements of the Christian Church, and proving that no human form of religious faith can offer any comparison with it. As a hand book of Christian institutions and their statistics, without reference to the argument involved, it is a particularly serviceable work. It was revised, with much interest in its object and contents, by the late Dr. Kirk, and contains a portrait of him and an account of his funeral services. M. B. Sargent, 1 Somerset Street, has the book.

Edward Thomson, M. A., Prof. of Chemistry in Baldwin University, has contributed a valuable pamphlet to the present temperance reform, containing an essay, well-written and sustained by the best authorities, on "The Effects of Alcohol upon Society," an "Appeal to Young Men," and a "Few Words on Prohibition." The tract is published by Hittchcock and Walden, and is an excellent one to circulate.

We have read with much pleasure a full report of the very appropriate and impressive address of Senator A. S. Sargent, of California, at the formal recognition of the United States Senate of the death of Charles Sumner. It is a hearty and eloquent tribute of one who, prized the friendship, while living, of the noble man to whose worth he offered this generous tribute.

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The pressure of the Conference reports crowds out most of our "Notes from the Churches" this week. We hope to give them in our next issue.

#### N. H. CONFERENCE.

THIRD DAY—P. M.

Rev. W. F. Crafts preached interestingly from, "Only let your conversation be as it becometh the gospel of Christ."

After the sermon a short temperance meeting was held, Prof. Harrington presiding. Good addresses were made by J. M. Dumas, Dr. Barrows, and D. C. Babcock, State Temperance Agent of Pennsylvania, all favoring stringent legal prohibition, in connection with earnest moral efforts.

The anniversary of the Freedmen's Aid Society took place in the evening, with stirring speeches by N. M. Bailey, J. W. Adams, and Dr. Dashiell, of the Mission-rooms. More money was this year given in the Conference for this cause than ever before.

#### SATURDAY, A. M.

The following were received into full connection, and elected to Deacons' orders: J. T. Davis, A. W. Brown, J. P. Frye, S. C. Farnham, and James H. Haynes. The following were elected to local Deacons' orders: Sylvester Dixon, A. A. Cresswell, Jas. W. Fulton, L. E. Rockwell, and George A. Tyrrell.

The report of the Stewards showed that \$1,200 had been raised the past year for superannuated preachers, and widows and orphans. Deep regret was felt by every one that the amount was so small.

Haverhill, Mass., was selected as the place for the next Conference. The Conference was addressed at length by Dr. Dashiell, Missionary Secretary. Rev. J. M. Freeman of the Sunday School Union, and Mrs. Wittenmyer, of the Ladies' and Pastors' Christian Union.

Silas Greene and C. B. Harding were made superannuated; J. Hooper, J. M. Durrell and Lewis Howard, effective.

#### THIRD DAY, A. M.

Monday morning was held the anniversary of Zion's Church, and J. M. Freeman were the speakers. It was an hour of much interest, both to children and adults. The anniversary of the Church Extension Society was held in the evening, and addresses were given by V. A. Cooper and Dr. Kynett.

Sabbath, though a stormy day, witnessed a crowded gathering at St. Paul's Church. A love-feast of unusual interest was held under the direction of L. P. Cushman, at 9 o'clock.

The morning session was by Dr. Dashiell, from the text, "Sirs, what must I do to be saved?" He considered first the answers to this great question which come from the human side, and second those from the divine side. After the sermon seven were ordained deacons, and one elder.

In the afternoon Rev. Dr. Kynett preached from Matt. xi, 25, 26, on the simplicity of the gospel, which was discussed in a very able manner. The missionary anniversary took place in the evening. After addresses by Prof. C. W. Cushing and Rev. Dr. Dashiell, a collection of upwards of \$300 was taken.

On Monday morning reports from various committees were received. That on temperance provoked quite an animated discussion, the resolutions adopted committing the Conference to total abstinence and legal prohibition.

Dr. Kynett presented the claims of the Church Extension Society. A short afternoon session was held. A. W. Bunker was received on trial.

Rev. E. Scott is to preach the next Conference sermon, and C. E. Hall the annual missionary sermon.

After the afternoon services the Bishop presided at the Conference, and the appointments were read, and at 3 P. M. Conference adjourned.

#### DOVER DISTRICT.

ORLANDO H. JASPER, Presiding Elder (P. O., Dover).

Dover, Wilbur F. Crafts, Great Falls—High Street, John W. Adams; Main Street, Freeman Ryder, Rochester, Silas G. Kellogg; E. Rochester, A. W. Bunker, Union, Joseph P. Frye, Milton Mills, James Crowley, Ossipee, Joseph Fawcett, Moultonville, A. W. Browne, Tuftonboro, Henry Chandler, Newmarket, Orange W. Scott; South Newmarket, Charles H. Chase, Essex, S. C. Farnham, Kingston and East Kingston, to be supplied, Haverhill, Mass.—Wesley Church, Sanford B. Sweetser; Grace Church, Alfred E. Drew, Lawrence, Mass.—Haverhill Street, Lorenzo D. Barrows; Garden Street, George W. Norris; Trinity Church, supplied by John Jewett; Methuen, Mass., Geo. J. Judkins, Salem, Henry Dyer; Pleasant Street, James H. Lumsden; Haverhill, Mass., William H. Stuart, Derby, Albia B. Carter, Londonderry, Samuel Beahm, Portsmouth, Anthony C. Hardy, Hampton, Eliza Scott, Seabrook, supplied by W. C. Bartlett, East Salisbury, Mass., B. W. Chase, Amesbury, Mass., Calford M. Dinsmore, Greenland, Hugh Montgomery, Epping, Charles H. Smith, Raymond, supplied by W. H. H. C. Candler, to be supplied, Chester, James Adams, Auburn, to be supplied, Freeman and Danville, to be supplied by J. Higgins, Sandown, to be supplied, Hampton, to be supplied.

#### CONCORD DISTRICT.

THEODORE L. FLOOD, Presiding Elder (P. O., Concord).

Concord, Morris W. Prince, Loudon, to be supplied, Chichester, Lorenzo Draper, Suncook, Charles W. Milten, Bow, to be supplied, Hooksett, Joseph E. Robbins, Manchester, First Church, C. W. Taylor; St. Paul's Church, James Pike, Fisherville, William H. Jones, Tilton, Lewis P. Cushman; East Tilton, J. W. Bass, East Franklin, Sylvester H. Brown, Gilmanston, Frank H. Knott, Laconia, Hunt B. Copp, Gilford Village, Abram R. Leary, Lake Village, supplied by C. W. Tebbetts, Moultonboro, supplied by Arnold Adams, South Tamworth and North Sandwich, William C. Tansum, Sandwich Centre, Moses Sherman, Plymouth, Otis Cole, Romney and Groton, Lucian W. Prescott, Warren, Lewis H. Piermont, Josiah Hooper, Haverhill, Joseph Hayes; East Haverhill, John Swiftwater and Benton, to be supplied, N. Munroe, to be supplied, Lyman, J. T. Davis, Lisbon, George Beebe, Landaff, Joel A. Steele, Littleton, Geo. W. Ruland, Bethlehem, Simon P. Heath, Whitefield, and Carroll, William Ekins, James Nyree, Groveton, supplied by Thos. Mason, Stratford, to be supplied, Milan and Berlin Falls, L. E. Gordon, Colebrook, Truman Carter, sup. Columbia and South Columbia, to be supplied, West Stewartsville and Pittsburg, supplied by A. B. Russell.

Eliza Adams, Agent of Freedmen's Aid Society for New England, member of Concord Quarterly Conference, Eleazar Smith, Chaplain to New Hampshire State Prison, member of Concord Quarterly Conference, Calvin S. Harrington, Professor in Wesleyan University, member of Tilton Quarterly Conference, J. B. Robinson, Principal of New Hampshire Conference Seminary and Female College, member of Tilton Quarterly Conference.

#### CLAREMONT DISTRICT.

MOSES T. CHILLEY, Presiding Elder (P. O., Keene).

Claremont, Nelson M. Bailey, Newport, Elijah B. Wilcox, North Charlesworth, Charles E. Rogers, Unity and W. Unity to be supplied, Sunapee, S. E. Quimby, Cornish, supplied by B. P. Spaulding, Grantham and Crofton, Noble Plisk, Lebanon, Charles E. Hall, Enfield and Enfield Centre, George C. Noyes, Canaan, Sam'l J. Robinson; East Canaan, George N. Bryant, Bristol and Hill, J. M. Durrell, Epsom, P. P. Ray, having been with North Wilmet, supplied by C. E. Trussell, Webster, to be supplied, Contoosick, to be supplied, Henniker, supplied by G. C. Powell, Hillsboro' Bridge, D. W. Downe; Hillsboro' Centre, supplied by J. A. Parker, East Washington, supplied by S. S. Dudley, Deering, to be supplied, Antism, supplied by J. R. Bartlett, Goffstown, E. H. Roberts, Stockbridge, to be supplied by I. G. Ross, Stowe, W. H. Dean, Tunbridge, to be supplied, Topham and Wail's River, to be supplied, Williamstown, O. D. Clapp, Walsfield and Warren, J. A. Sherburn, Waterbury, A. B. Truxx; Waterbury Centre, E. Folsom, Worcester, J. S. Spinyer.

J. C. W. Cox, Principal of Vermont Methodist Seminary and Female College, J. W. Remis, Agent of the Vermont Bible Society.

#### ST. JOHNSBURY DISTRICT.

W. R. PUFFER, Presiding Elder.

Albany, James Thurston, East Burke and Kirby, S. S. Brigham; West Burke, D. Lewis, Barton, A. H. Webb; Barton Landing, E. W. Culver, Bloomfield, E. Priddy, West Concord, H. W. Worthen, Craftsbury, J. McDonald, Danville and West Danville, S. Little, North Danville, to be supplied, Derby, L. C. Dickinson, Glover and West Glover, J. E. Knapp, Groton and East Topham, L. Hill, Guildhall, to be supplied, Hardwick, H. T. Jones, Holland and Morgan, W. C. Robinson, Irasburgh, H. F. Forrest, Lyndon and Lyndonville, W. M. Sterling, Lunenburg, J. Leavitt, Morgan Centre, to be supplied, Newport, Edwin S. Locke; Newport Centre, to be supplied, Newbury and West Newbury, G. M. Tuttle, Peacham, to be supplied, St. Johnsbury, D. E. Miller; St. Johnsbury Centre, C. H. Winslow, Sheffield and Wheelock, J. H. Leverton, Victory and Granby, to be supplied, Walden, to be supplied by J. Evans; West Walden, to be supplied by A. Ball, Westfield and Jay, C. D. Ingraham, Wolcott, J. Langford.

#### SPRINGFIELD DISTRICT.

J. W. GUERNSEY, Presiding Elder.

Athens and Brookline, to be supplied by O. E. Edwards, Barnard, T. Trevillian; E. Barnard and Pomfret, to be supplied, Belvidere, N. W. Wilder, Bondville, F. T. Lovett, Bradford, J. C. M. Fulton; West Bradford, C. Pales, Brattleboro', E. C. Bass, Flanders, Windsor, to be supplied, Fairlee and North Fairlee, to be supplied, Hartland, North Hartland and Hartford, to be supplied by J. Hough, Jacksonville, to be supplied, Landgrove, to be supplied, South Londonderry, G. W. Buckley, Ludlow, N. E. Perry, Newburyville, to be supplied, C. W. Cuttingville, to be supplied by T. Mackie, Perkinsville, to be supplied by E. H. Bartlett, Proctorville, P. M. Frost, Putney, J. H. Gaylord, South Reading and Felsville, to be supplied, Springfield, O. M. Boutwell, Thetford Centre, A. M. Folger, Union Village and Norwich, J. Knight, Wardsboro', C. Dignam, Westford, C. P. Flanders, Wilmington, L. D. Windsor and Acuteville, to be supplied, West Windsor, C. S. Buswell, Woodstock, A. M. Wheeler.

#### ST. ALBANS DISTRICT.

A. L. COOPER, Presiding Elder.

Albany, W. H. Hyde, Bakersfield, M. D. L. Johnson, West Berkshire and East Franklin, H. Webster, Cambridge, A. Scribner, Colchester, D. H. Bicknell, Eden and Belvidere, to be supplied by J. Jameson, Enosburgh, R. Morgan, Essex, S. Donaldson, Fairfax, to be supplied by E. C. Kimball, Fletcher, to be supplied, Franklin, C. D. Taylor, Grand Isle, C. Wedgeworth, Georgia and North Fairfax, H. G. Day, Highgate, to be supplied by M. Barney, Hyde Park, to be supplied by C. Parkhurst, Isle La Motte, R. Christie, Jericho, to be supplied by O. Bosford, Johnson, to be supplied by J. H. Hale, Milton, H. A. Bushnell, Montgomery, to be supplied, North Hero, to be supplied by J. Hitchcock, Richmond, J. K. Fuller, Sheldon, C. W. Wilder, St. Albans, A. C. Stevens; St. Albans Bay, R. H. Barton, Swanton, J. D. Beaman, Underhill and West Bolton, to be supplied by D. P. Bragg, Waterville, to be supplied by C. S. Hamilton, Westford, to be supplied.

#### NOTES FROM THE CHURCHES.

##### Massachusetts.

Rev. Mr. Mercurdy of Wakefield, when stationed in Marblehead some ten years ago, obtained the signatures of his Sunday School to a total abstinence pledge, which were to be sealed up for ten years. It was agreed that at the expiration of that time there should be a general meeting, when the seal should be broken, and the history of each one as far as practicable be traced to ascertain what had been the result. The ten years expire on the 15th inst., and arrangements are being made for the holding of the meeting at the time, which will be of great interest, not only to the parties immediately concerned, but the citizens generally of that ancient and honorable town. Mr. Mercurdy is expected to be present and address the meeting.

##### Maine.

Maine Items.—Rev. Mr. Clark, of the Park Street Methodist Church, Lewiston, baptized five, and received ten to full membership April 5. He has had a very successful three years' pastorate in this parish.

Rev. Mr. Day, of Wesley Church, Bath, baptized four the same day. This society is rapidly increasing in numbers.

Rev. Mr. Sanderson, of Augusta, baptized twenty April 5th, and received seven to full membership, and ten by letter.

Five barrels of liquor were seized by the City Marshal of Gardiner on the 10th. Several seizures have been made in Augusta recently. The officers seem determined to close the rum-shops.

At the Bates Street Baptist Church, Lewiston, fourteen have been baptized recently. The Church is progressing.

At 6 1/2 o'clock Dr. E. O. Haven preached on "Thou art not far from the kingdom of heaven," and his discourse greatly edified and profited those hearing him. A revival prayer meeting followed, at which many knelt at the altar, renewing consecrating themselves to God and His work.

On Monday morning at 6 1/2 o'clock the Conference met for the closing session; and after adopting sundry resolutions of thanks to the citizens of Danville, the railroad, the Bishop, secretaries, Philip Phillips, and the preacher in charge, the devotional services were led by P. Merrill; the Bishop addressed the Conference, read the appointments, and the Conference adjourned without date.

#### THE FOLLOWING ARE THE APPOINTMENTS:—

##### MONTPELIER DISTRICT.

I. MCANIN, Presiding Elder.

Barre, W. Underwood, Berlin, to be supplied, Bethel, O. W. Barrows; Bethel Lyman, A. T. Bullard, Sup'y, Chelsea, P. Merrill, Corinth, to be supplied, Cabot, W. H. Light, Calais, J. O. Sherburn, Elmore, W. A. Bryant, East Elmore, to be supplied by H. G. Wells, Granville, to be supplied, Montpelier, H. A. Spencer, Moretown, Dyer Mills, Middlesex, O. A. Farley, Marshfield, C. A. Smith, Northfield, W. D. Malcom, Pittsfield, to be supplied by M. Adams, Plainfield, J. Hamilton, Randolph and West Randolph, C. P. Taplin, South Berlyon, G. H. Hastings, Rochester, F. H. Roberts, Stockbridge, to be supplied by I. G. Ross, Stowe, W. H. Dean, Tunbridge, to be supplied, Topham and Wail's River, to be supplied, Williamstown, O. D. Clapp, Walsfield and Warren, J. A. Sherburn, Waterbury, A. B. Truxx; Waterbury Centre, E. Folsom, Worcester, J. S. Spinyer.

J. C. W. Cox, Principal of Vermont Methodist Seminary and Female College, J. W. Remis, Agent of the Vermont Bible Society.

#### ST. JOHNSBURY DISTRICT.

W. R. PUFFER, Presiding Elder.

Albany, James Thurston, East Burke and Kirby, S. S. Brigham; West Burke, D. Lewis, Barton, A. H. Webb; Barton Landing, E. W. Culver, Bloomfield, E. Priddy, West Concord, H. W. Worthen, Craftsbury, J. McDonald, Danville and West Danville, S. Little, North Danville, to be supplied, Derby, L. C. Dickinson, Glover and West Glover, J. E. Knapp, Groton and East Topham, L. Hill, Guildhall, to be supplied, Hardwick, H. T. Jones, Holland and Morgan, W. C. Robinson, Irasburgh, H. F. Forrest, Lyndon and Lyndonville, W. M. Sterling, Lunenburg, J. Leavitt, Morgan Centre, to be supplied, Newport, Edwin S. Locke; Newport Centre, to be supplied, Newbury and West Newbury, G. M. Tuttle, Peacham, to be supplied, St. Johnsbury, D. E. Miller; St. Johnsbury Centre, C. H. Winslow, Sheffield and Wheelock, J. H. Leverton, Victory and Granby, to be supplied, Walden, to be supplied by J. Evans; West Walden, to be supplied by A. Ball, Westfield and Jay, C. D. Ingraham, Wolcott, J. Langford.

#### SPRINGFIELD DISTRICT.

J. W. GUERNSEY, Pres



## THE SUNDAY SCHOOL.

Second Quarter.  
Bible Lesson Series, May 17.  
Lesson VII. Numbers 11: 5-13.  
By L. D. BARROWS, D. D.  
THE LORD'S MINISTERS.

5 And the Lord spake unto Moses, saying,  
6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.  
7 And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to do the service of the tabernacle.  
8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.  
9 And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel.  
10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death.  
11 And the Lord spake unto Moses, saying,  
12 And I, behold, I have taken the Levites from among the children of Israel—instead of all the first-born that openeth the matrix among the children of Israel; therefore the Levites shall be mine:  
13 Because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be; I am the Lord.

The Israelites were still encamped before Mount Sinai, where they had been more than a year in their camp, three miles in length, with a large open space in the centre for the tabernacle, just completed.

Its appointments and services are now to be provided for. A line of priesthood is needed to fulfill the offices of the tabernacle, and of the temple in after ages. The call, choice, or appointment of the priesthood, was exclusively with God; for of all human beings they are brought nearest to God, and are charged with the most responsible work ever committed to mortals. Moses shows his usual unselfishness and obedience in passing by his own family, and calling Aaron and his sons to this high and holy calling. What a purity and loftiness mark the administration of Moses in this particular, from first to last! Aaron and his four sons, Nadab, Abihu, Eleazar and Ithamar, were set apart to the priest's office. Nadab and Abihu were destroyed for their impiety. Aaron and the two remaining sons were the only priests left in office for great responsibilities. It was in view of these facts that God directed Moses to do.

Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. Thus the Levites were subordinated to Aaron and the priesthood for many duties pertaining to the tabernacle service not wholly priestly. The sense or force of this presentation of the Levites is that of sacrifice to the Lord—they were thus given up, and consecrated to the service of the sanctuary, and were no longer their own. Their duty was to attend to the more ordinary services of the tabernacle; they prepared the incense, took down and carried with them the tabernacle in their marches, killed the sacrifices, etc.

After the first-born of Egypt were slain, God claimed the consecration of all the first-born of Israel, man and beast, for some special service of His service; concerning the nature and extent of this service, commentators disagree. But here the tribe of Levi is selected from all the other tribes, to aid and minister to the priests. This was a small tribe, to which Moses and Aaron belonged, and it had distinguished itself especially; as on the side of the Lord and against the golden calf movement. Thus God calls up higher those who are found true in cardinal principles and conduct; "faithful over a few things, rulers over many." So, too, the first-born of Israel that were saved by a miraculous interposition were laid under a special tribute and service thereby. Why not? Where much is given, much is properly required. God is reasonable and just, as He is merciful.

Charge of the whole congregation, with the other specifications of duty, would indicate a work of great magnitude, and requiring great numbers. In the numbering of the tribes generally those only were numbered who were fit for war; but in numbering the tribe of Levi, who were exempt from war, all were numbered, infants and the infirm, even. To God's highest service all humanity is called, and can be used. Though of the 22,000 in this tribe about 8,000 were able to enter the tabernacle service, all were numbered as God's retainers to His family. Children are enrolled in the service of Christ, if not called into the ministry. God's service has many departments, many fields; but all service rendered Him anywhere comes from a willing and obedient spirit, and is equally acceptable to Him, in obedience to His call.

Wholly given to him (Aaron) shows the mind of God that some sacred duties and callings are exclusive—demanding the whole time, talent, thought and interest. Weakness comes of divided energies and enthusiasm. This is more emphatically true of the ministry, perhaps, than anything else pertaining to Christianity. Every department of Christian life demands that the divine service shall be leading and uppermost; but the Christian ministry is exhaustive; it cannot divide itself with other callings and pursuits, without at least a diminution of power and abridgment of usefulness. There is a noticeable emphasis in this term, "wholly given to him," and in Paul's language to Timothy, who says after describing the duties of the minister,

"Give thyself wholly to them." Success comes largely of the soul's deepest enthusiasm in its calling; and this enthusiasm comes not with divided and scattered interests and pursuits. Intensified concentration is power.

Thou shalt appoint Aaron and his sons, and they shall wait on their priest's office. The priests, as God's servants, were to officiate at the different sacrifices, to consecrate the shewbread, pour out the libations, burn the incense, sprinkle the blood of the victims, and bless the people. Why Aaron and his sons were selected for the priesthood, we have no more knowledge than why Moses was selected as a leader, or why one is called to the ministry and not another. Some things God does independently of, and beyond our reason and explanation; while others appear to us pre-eminently reasonable.

Aaron and his four sons were appointed to this high and holy office; but the two elder, Nadab and Abihu proved unfaithful, and were destroyed, while the two younger, Eleazar and Ithamar served faithfully in their office, in the sight of Aaron, till his death. So good men have often both great comfort and sorrow of their children—sometimes their misfortune, sometimes their fault.

The stranger that cometh nigh shall be put to death. God's holy place and office must be secure against profanation. Whoever unbidden thrusts himself into the priest's office for selfish and vile purposes, did so at the peril of his life. With heaven-daring and God-defying sinners, infinite justice has often dealt very summarily. Desperate diseases require desperate remedies. If human authorities may take life for high crime, why may not He who is the giver of life? To deal softly with great crime is only to encourage crime. A corrupt priesthood would imperil all the dearest interests of mankind. So it has done.

Have taken the Levites. . . . Therefore the Levites shall be mine. Why these were selected to minister to the priests, rather than the first-born of Israel as is here asserted, we may not know. Some suppose it was because the first-born were the more cherished and important members of the household; and so it might inflict a family hardship to remove them from secular and domestic relations. God's providences inflict no hardships which are not useful to his people when properly received and improved. They may inflict great apparent loss, but great gain is the legitimate result.

These Levites were numerous, and were distributed into three classes, after the sons of Levi, Gershom, Kohath and Merari; and these subdivided into several families (vs. 17, 20). The Gershomites were put in position behind the tabernacle, and were charged with the custody and carriage of the curtains, hangings, and covering of the tabernacle, and of the ark, altar, table, etc. The Kohathites were on the right of the tabernacle, and had in charge the furniture of the tabernacle, the ark, altar, table, etc. The Merarites were on the left, in care of the heavy carriage, boards, bars, pillars, etc. etc. Moses and Aaron, with the priests, encamped in front of the tabernacle. The tabernacle, with all its sacred fixtures, was thus surrounded, as "the angel of the Lord encampeth round about them that fear Him." These Levites, with all their possessions, instead of the first-born, were devoted to God. When we give ourselves to Him, we give also all that belongs to us. The first-born were more numerous than were the Levites, but possibly not so exclusively devoted to the divine service. The surplus (of 273) of the first-born over the Levites, were redeemed with money paid to Aaron and his sons, the priests. The Church of Christ is called the Church of the first-born, redeemed not with silver and gold, but with the precious blood of the Son of God.

This priesthood of the Jewish Church, with all its appurtenances, was purely Jewish, and not designed to extend beyond the establishment of the Christian Church. It was typical of Christ's great sacrifice of Himself once offered, which put an end to all the types and emblems, and thus closed all sacrifices of the Jewish type, and with them passed away forever the priesthood, and the worldly sanctuary. The literal gave place to the spiritual when Christ, our Great High-priest, fulfilled all types and prophecies of Himself; and in His Church there is no more a priesthood than there are bleeding and burning sacrifices.

## ZION'S HERALD QUESTIONS.

Sunday, May 10.

From the Notes.

- 1 How long had the Israelites now been before Mount Sinai?
- 2 What rendered the office of the priesthood necessary?
- 3 Who appointed it?
- 4 Why proper that He alone should establish it and call the incumbents?
- 5 Who were the first five priests?
- 6 Who betrayed their office?
- 7 Why did the priests need helpers?
- 8 What were the duties of the Levites when appointed as helpers?
- 9 In whose stead were the Levites called?
- 10 When and on what account were the first consecrated?
- 11 On what account were the Levites probably called, rather than any other tribe?
- 12 Which were the most numerous, the first-born or the Levites?
- 13 What is the meaning of "wholly given to him?"
- 14 Do all religious duties demand the whole time and attention?

15 What language of Paul to Timothy is of the same import?

16 What is the chief secret of success ordinarily, in any calling?

17 What were the chief duties of the priests?

18 What was Aaron's varied family experience?

19 Why so severe a penalty against intruders into the priest's office?

20 Why, probably, did God select the Levites in place of the first-born?

21 In what order did the Levites surround the tabernacle?

22 Why is the Church of Christ called the Church of the first-born?

23 Was the priesthood perpetual, or only temporary?

24 In what sense was Christ a priest?

25 When and how did the priesthood terminate?

## The Family.

## THE PENITENT.

Low at the Master's feet, I saw  
The penitent one day,  
Weary and heavy laden, kneel,  
With sins to wash away.

Strayed from the blessed Saviour's fold,  
The wanderer back had come;  
The Master speaks with loving voice,  
"My Father's house has room."

"Yes, room for thee, sin-stricken soul;  
I truly can forgive;  
I am the Saviour of mankind;  
Look unto Me, and live."

We look again, how changed the scene—  
Her sins all washed away;  
Light breaks upon the clouded soul,  
Shedding its noontide ray.

Upon the soul, so full of doubt,  
Of care, and anxious fears;  
The burden's gone; peace takes the throne;  
Smiles mingle with her tears.

How pleased the Father smiles upon  
The bright and unpurged face;  
And whispers, "O! so bravely,  
"Thou art My child, through grace."

How pityingly the Father looks  
On sinners from above;  
O, burdened souls, find peace and rest  
Within His arms of love.

Yes, loving Shepherd, we will come;  
We'll follow at thy call;  
Thou didst die to save us all from death;  
Yes, died to ransom all.

## THE SQUIRE OF WALTON HALL.

BY DANIEL WISE, D. D.

MAD-CAP PRANKS IN ROME—AN ACCIDENT—IN GUINIA AGAIN—VAMPIRES.

The next three years of Waterton's eventful life were mostly spent on his ancestral acres. The care of his estate, and the setting up of his splendid specimens of South American birds, kept him quite busy. He found time, however, during the winter of 1817-18 to take a trip to Italy. While in Rome, he fell in with an old school-fellow, named Jones, who in earlier days had climbed many a tree with him in the neighborhood of Stonyhurst. They talked over their school days until the boyish spirit revived within them, and to gratify it they mounted to the top of St. Peter's, ascended the cross, and then climbed thirteen feet higher, where they reached the top of the conductor, and left their gloves on it!

Not satisfied with this daring, but foolishly exploit, they visited the "Castle of St. Angelo, and contrived to get on to the head of the guardian angel, where they stood on one leg."

These mad-cap pranks, though illustrative of their daring courage and steadiness of nerve, were very unbecoming in gentlemen of character, and very foolish. They involved risk of life for no valuable object. Their only palliation is, that they served as a sort of safety-valve for the exuberant spirits of men whose chief pleasures had been found in dangerous pursuits.

An accident befell our naturalist on this Italian journey, which came very near ending his days, and kept him from resuming his explorations in Guinea for two years. It occurred at night, on Mount Cenis. Supposing the baggage was loose on the top of the carriage in which he was riding, he mounted the wheel to see what was the matter. In doing this, he pushed his left knee through the glass of the window, and two pieces of the broken pane, an inch long, penetrated a little above the cap of the knee on the inside.

With his usual promptitude he dismounted from the wheel, got into the carriage, placed his thumb on the wound, and asked his traveling-companion, Captain Alexander, to hold one of the carriage lamps so that he could examine his hurt. The blood flowed in a continued stream, and not by jerks. This assured him that no artery was cut. He then carefully pulled out the bits of glass with his finger and thumb, bound up the wound with his cravat, cut off one of his coat-pockets, and sent his friend to a house near by, which showed a light, for a poultice. Having bound this on the wound, he proceeded to their stopping-place.

The next day fever set in, and he had to stop until it abated. He then journeyed on until the fever returned. Another stop followed, and then another ride, which brought him to Paris, with his wound "in a deplorable state."

Here medical help enabled him, after some delay, to proceed to London, where very skillful treatment finally saved his knee and his life. It was two years, however, before he was able to walk as before. Then he says:

"Guinea still whispered in my ear, and seemed to invite me once more to wander through her distant forests." Obeying the voice of his charmer, he

again left England, in February, 1820, and in due time arrived at Demerara, to find many of his old friends dead, or dying of yellow fever.

Nothing daunted by this fearful scourge, he started up the Demerara as far as Mibiri Creek, where his friend Edmondstone had formerly resided. The house was now an abandoned ruin, with falling roof and dismantled rooms. One might have said of it,

"Tis now the vampire's bleak abode;  
Tis now the apartment of the toad;  
Tis here the painful chagrin feeds;  
Tis here the dire disease breeds,  
Concealed in ruins, moss and weeds."

Without, where once a lovely garden smiled, and a rich plantation yielded abundant crops, "nature had nearly re-assumed her ancient right." But Waterton, undismayed by the comfortless condition of this ruined mansion, bled some help from a neighboring planter, repaired the roof, and made it his headquarters for the pursuit of his favorite study, Natural History. In doing this he showed both the boldness and tenderness of his nature by refusing to kill the frogs, snakes, owls and vampires which held possession. The first two were merely driven out, the owls fled of their own accord, the vampires remained undisturbed.

Waterton, with his usual disregard of personal comfort, frequently slept, not only in this dilapidated mansion, but in other places where vampires were numerous, and had free access to his hammock. He was, indeed, desirous of being bitten by one, that he might learn the sensation caused by its bite. "But" he humorously observes, "the vampire seemed to take a personal dislike to me, and the provoking brute would refuse to give my claret one solitary trial, though he would tap the most favored Indian's toe in a hammock within a few yards of mine."

While in pursuit of his favorite knowledge on the river Paumotu he traveled for a time with a Scotch gentleman, named Tarbet. They lodged one night in the thatched loft of a planter's house, hanging their hammocks to its rafters. In the morning Waterton heard his companion muttering and using words very unlike to prayers: Turning toward him he asked:—

"What is the matter, sir? Is any thing amiss?"

"What's the matter!" replied the Scotchman in a surly tone; "Why, the vampires have been sucking me to death."

As soon as it was light enough to see, Waterton went to his friend's hammock and found it much stained with blood. The angry man thrust his foot out from beneath its covering, and said:—

"There! see how those imps have been drawing my life-blood."

Waterton, on examining the foot, found that a vampire had tapped the big toe, leaving a hole somewhat like that made by a leech. The blood was still oozing from the wound. As the loss of blood was no very serious matter, in our hero's opinion, he laughingly remarked:—

"A European surgeon would not have been so generous as to bleed you 'without making a charge.'"

But the bleeding Scotchman was in no humor for relishing a joke, and he gave Waterton a look which intimated plainly enough that, in his judgment, being bled by a vampire was no laughing matter.

At another time, while spending a day or two with a gentleman, named Walcott, high up on the Demerara, the vampires attacked the forehead of Mr. Walcott's son, a boy of about ten or twelve years old. Waterton saw the blood trickling from the wound, and examined the puncture very carefully.

He also saw some fowls and a jackass which had been tapped by these horrid creatures. The poor donkey had been sucked by them so often that, says Waterton, in his quaint way, "he looked like misery steeped in vinegar," and was evidently being "killed by inches," through the nightly banquetings of the vampire on his blood.

How does the vampire perform its hateful work? Waterton could never satisfy himself on this point. They have teeth like a rat, and may use them to wound their victims. He found two species which had "a membrane rising perpendicularly from the end of his nose." These were blood-suckers, while the species which had no such membrane were not. Hence he supposed that possibly this membrane might be the instrument by which they obtained their nightly festivals of blood.

They are loathsome visitors to have around human habitations. They measure from twenty-six to thirty-two inches from wing to wing extended. The disgusting creature has hooks in the place of hands and feet. Its home is the air, for it can no more move and live on the ground than a fish can thrive out of water. It hangs about downward, with its head turned upward on its reversed chest. Its place of rest is the hollow of a tree, a hole in the wall, or in the thatch of a building. Besides blood, its food is the fruit of the banana tree, the blossoms of the lawari-nut tree, and insects of various sorts. Happily for us dwellers in these northern parts, the vampire bat loves the luxuriant forests and hot weather of the tropical portions of America. We can therefore sleep without fear of having blood drawn by the blood-loving vampire.

In our next we shall see that he was as fearless of snakes as he was of vampires.

Englewood, N. J.

Neither stomach or brain is benefited by "cramming."

## ANGEL WATCHERS.

Earth hath her mysteries,  
Round which eternal shadows ever blend;  
And life is but a passing gleam,  
Mortals can never read.

Could we have vision clear  
As one of old, touched by the Prophet's hand,  
How closely would this world of ours appear  
Linked to the spirit-land.

Our mortals see it not,  
Yet, on imagination's soaring wing,  
Our souls may roam amid those fields of thought,  
Which from its bosom spring.

Who hath not felt the rush  
Of angel phantoms—of an unseen power,  
Steal o'er the heart within the solemn hush  
Of evening's holy hour?

We hear at such a time  
Glad strains our own frail tongues cannot awake;  
And, O! they bring a longing for that time  
When earthly fetters break!

We never are alone,  
Even when we bend us o'er the quiet dead;  
For there is round us many a guardian one,  
With silent, watchful tread.

They come when hopes depart,  
When loving brows are marked with dark decay,  
And bring bright visions to the lonely heart  
Of dear ones passed away.

Unweariedly they go,  
Those unseen watchers, down life's ebbing stream,  
To greet us when forever it shall flow  
In heaven's unclouded beam.

—Exchange.

## COALS OF FIRE.

BY ELEANOR LEIGH.

The school-room looked very cheerful that morning. The bright, warm sunshine came in through the long dusty windows, and lay in wide patches upon the floor, and rested lovingly upon the soft brown curls of little Miss Pease, the village school-mistress.

"It will be a grand afternoon for skating, won't it?" whispered one of the large boys in the back seats, to his desk-mate.

"Capital!" said Eric, are your exercises ready?

"No, they are not, Phil?"

"Why? want to copy, old fellow?"

"Yes, sir. I was behindhand last Wednesday with mine, and Miss Pease promised me four black marks if it occurred again."

"Well, what will you do? There's only half an hour before we hand them in, and none of the fellows in this row are generous enough to lend you their's to copy from."

"Can't help that. If I can't borrow, I'll hook one. There! she's called the second class in geography. Now for it!" And as a boy two seats below him in the row rose and followed his companions, quick as thought Phil reached over, unobserved by his teacher, and schoolmates, and secured the book which contained the neatly-written exercises of young Sidney Masters. Seizing a pen, and taking a sheet of foolscap from his portfolio, he rapidly copied the exercise, word for word, and, still unobserved, was about to return it to his friend's desk, when he was checked by an almost audible exclamation from Eric, who had observed, what Phil in his haste had failed to see, a large blot of ink on the otherwise clean, beautifully-written and punctuated page.

"Bother the luck!" said Philip, scowling. "He'll never know who did it, at all events, if you keep your tongue between your teeth."

"O! I'll never say a word Phil; but for all that, I am awfully sorry that it happened. Sidney is such a good-hearted fellow."

The class returned to their seats, and Phil watched every movement of the boy he had injured, dreading the discovery of the blotted exercise. He well knew that he prided himself upon the neat appearance of his exercises, and that he had always received well-deserved praise from his teacher; and as he remembered Sidney's violent temper and revengeful nature, he trembled for the consequences of his act, should the boy ever discover who had so wronged him.

But the half-hour passed by; the exercises were handed in silently one after another by the pupils; and as Phil remarked exultingly to Eric Howell,

"We're all right, Eric," he passed it in without looking at it.

The teacher examined them one by one, and marked them according to their respective merits. At last she came to one, which she looked over and then quietly laid it by itself upon her desk. Just before she touched her bell to announce that the school was dismissed, she remarked, holding up the blotted exercise,

"I am very sorry to say, that in looking over the exercises for this week, Master Sidney Masters, who heretofore has passed in the nearest and most correctly written exercises of any scholar in the room, has to-day a most shocking looking paper. I am ready to listen to any excuse he may have to offer."

Every eye in the room was turned upon the boy, who, with flushed cheeks and brow, and anger flashing in his dark eyes, rose in his seat the moment the teacher concluded.

"I never blotted that exercise. I wrote it out last evening at home, and brought it into school this morning in my Grammar, and have not touched since last night, until just now, when I took it up without looking at it, supposing it to be all right, as it was, the last time that I saw it. Some of the fellows have been fooling with it, or taking it while I was up in my class to copy from, and have blotted it for me. I'll pay 'em well, if I ever find out who did it," he continued, clenching his hands, and as it happened, turning his eyes full upon guilty Phil, who, trembling with fear lest Sidney suspected him to be the boy, changed color and hitched uneasily in his seat; but his confusion

was unnoticed, as he hoped, when the teacher, with a gentle reproof, bade Sidney sit down.

It certainly looks very suspicious, children, if I am to believe Sidney's story, and I don't think that I have any reason to doubt his word. Still it would grieve me deeply to discover that I had a scholar in my school who could be capable of doing a schoolmate such an injury, to say nothing of the copied exercise."

"If any child here wishes to confess before it goes any further, now is the time; or if any scholar knows anything at all about the affair, let him rise and tell us what he knows at once."

Dead silence reigned in the school-room. The scholars looked at one another, and shook their heads. No one apparently knew anything about it. Phil Westgate's eyes were bent steadfastly upon the floor.

"Very well," said little Miss Pease; "very well; let the guilty one rest assured that his guilt will find him out. You are dismissed, children."

The scholars filed out in an orderly manner, Sidney Masters lingering behind to talk it over with his teacher, with whom he was a great favorite, and who was well assured of the sincerity of his word.

"Glory!" said Phil, as he locked his arm in that of Eric Noble's, who had waited for him. "I thought I was a goner, sure! I wish I had never seen his old exercise. I'll be sure to come out, some time or other; such things always do. Learn me a good lesson, I guess—to have my exercises ready in time, after this. Going up to the pond this afternoon, Eric?" he added, as the two boys paused at a turn in the road, where usually they separated, each going to his own home.

"I guess so, after I split some wood for mother. Call round for me, won't you, Phil?"

"All right, I will," he shouted back, from half-way down the lane.

How swiftly the shining skates flew over the smooth sheet of ice that covered the "Cranberry Pond," so called by the villagers, from its so closely adjoining the meadow which yielded such a plentiful supply of cranberries in their season.

Merrily rang the silvery voices of the happy children, as they chased each other playfully over the glassy floor, or performed wonderful evolutions, or cut their names with the sharp steel upon the ice.

"How splendidly Sidney skates," remarked Kittie Westgate to Eric Noble, who was kneeling before her upon the ice, fastening one of her skates, which had become loose.

"Elegantly. He and your brother Phil are about the fastest skaters here. How will that do, Kittie?" he added, helping the child to her feet.

"O! nicely. Thank you, Eric."

Then, as a shrill cry for help rang suddenly out upon the clear, frosty air, she exclaimed,

"O, Eric! some one has fallen into the air-hole!" and seizing the hand he extended to her she skated swiftly away to the other side of the pond, where a large crowd of excited girls and boys had already assembled.

"It's Kittie's brother Phil," whispered a boy in Eric's ear. Sidney and he were racing, and Phil got ahead, and his skates took him right to the edge of the water, and he lost his balance and fell in.

"O, dear! O, dear!" screamed Kittie, who unfortunately overheard him. "Phil will drown; my dear, dear brother will drown, because there is no one to save him; O! why don't somebody try?"

Just then Sidney pushed through the crowd, and tossing his Astrachan cap and short skating jacket into Eric's arms, said, in a firm, low voice,

"Don't cry, Kittie, I will save him, if it is a possible thing," and turned to rush through the crowd again towards the pond, when Eric involuntarily cried out, struck with the bravery of the boy and his noble words.

"O Sidney! it was Phil who blotted your exercise."

Quick as a flash the boy turned his face for one moment back upon the crowd. The warm, healthful flush that had mantled his fair young cheek faded perceptibly away; the great, brilliant dark eyes had a troubled look in them; there was a terrible struggle evidently going on in the brave boy's mind. His true heart conquered, however, for when, the next moment, the agonized face of poor Phil appeared for the third and last time above the water, Sidney, waving his hand to Eric, sprang in after him, and by the strong efforts of his manly young right arm, while his left encircled the waist of his friend, succeeded in keeping both their heads above the surface of the water, until assistance, in the shape of a couple of gentlemen, arrived.

You may be sure that the air, far and near, echoed with the hearty huzzas of the children, when the bodies of the two schoolmates, one as unconscious by this time as the other, were laid upon the ground, and proper means resorted to for restoring them to consciousness. And a little later, when both boys stood, side by side, within the circle of thankful friends and schoolmates, who gathered around to listen to shame-faced Phil's sorrowful confession, and entreaty for forgiveness, and saw noble Sidney press the timidly offered hand warmly in his own, and say, in his own off-hand, generous way,

"that's all right, Phil. Please never think of it again; I'm sure I never shall." The boys all united in giving a rousing "three times three" for the boy who had so truly "heaped coals of fire upon his enemy's head."

## A CHILD'S RESOLVE.

BY MRS. M. F. DUTTS.

It is not what I do next week,  
But what I do to-day;  
Now is the time to strictly watch  
All that I think and say.

I might resolve a thousand times  
To be good by and by,  
And yet remain a naughty child  
Until the day I die.

I must begin this very hour  
To find out what is right;  
Then I shall surely fall, unless  
I try with all my might.

For 'tis so easy to go on  
In selfish, careless ways—  
To let the time go idly by,  
And thus waste all my days.

I'll learn my lessons well at school,  
Although I'd rather play;  
I'll listen very carefully  
To what my teachers say;  
And if my mother needs my help  
When I want to go out,  
I'll do exactly what she says,  
And neither fret nor pout.

I mean, I'll try to do all this;  
But first I'll kneel and pray;  
And ask my Saviour for His help  
To keep me good all day;  
And if I should forget to be  
Obedient and mild,  
He'll help me try again; for He  
Was once a little child.

—Western.



## THE HOUSEHOLD.

**THE FRUIT GARDEN.**—Set raspberries as early as the ground will allow, from four to six feet apart, according to the variety. If the old canes were not cut away in the Fall, remove them before the new growth commences. Blackberries ought to be planted early, before they are liable to be injured, as they are after they have started. Six feet apart is sufficient if all suckers are kept out, and the branches pinched back during growth. Make cuttings of such varieties of canes as are wanted, and plant four inches apart in rows two feet apart, taking care to press the earth firmly around the base of the cutting. Plant grape vines as soon as the soil is in proper condition, using no manure. Cut back the canes to three eyes, only one of which should be allowed to grow. Prune old vines, and apply a dressing of coarse ground bones. Posts for trellises may be set whenever the frost is well out. In planting out new beds of strawberries, remove all runners not wanted for planting from the old beds. Set the plants in rows, two feet apart, and eighteen inches in the rows. Mulch with leaves or cut straw, to keep the newly planted beds from drying out during the summer, and upon old beds to promote growth and keep the fruit clean. Use well-rotted manure before setting out plants.

## LIFE INSURANCE AGAIN.

By PROF. JOHN JOHNSON, LL. D.  
It being admitted that there are cases in which an individual may be justified in effecting an insurance on his own life, or that of another, the question arises, Why is it not a good thing for every one who may have others more or less dependent upon him? My first, and in my own estimation, a very great objection is, that for a man to effect such an insurance is an attempt to substitute a method of mere human device, altogether artificial and of doubtful morality, in place of a manly confidence in himself, and a loving trust in divine Providence. Let us suppose a young man (less than 30), with a young and growing family dependent upon him. He is in ordinarily good health, else the insurance companies do not desire his acquaintance. He is industrious, but has nothing except the little he may have laid by from his own earnings, and is entirely dependent upon his earnings for the future. If life and health are spared, he has no fears; but these are uncertain; and if he should soon be taken away, his family will be left destitute, or at least very poor.

Just at this point the life insurance agent comes along, with his manner "so childlike and bland," and very pious tone, and fund of stories, glib by being so often repeated, making his usual offers. Now what shall the man do? Is it, or is it not, desirable for him to accept the offer of the insurance agent, and effect an insurance upon his life of a few thousand dollars for the benefit of his family, as it is usually expressed. He concludes to insure. The future, of course, is entirely unknown, but a thousand contingencies may happen to the man and his family. We will select a few extreme cases:—

1. The man may die within a few years, or even a few months, and the money goes to his afflicted family, and neighbors and friends all rejoice that he was so thoughtful in his life-time to make so excellent a provision for those he loved. They have drawn a grand prize in the lottery, whereat all rejoice. If the man paid the required premium, one or more years, out of his earnings, it is all right; and if he borrowed it of friends (not expecting to be thus called away) who are now obliged to lose it, it is all the same. The law of the land upholds it, and public opinion, as in content constituted, does not condemn it—nay, even approves it. The lottery investment has paid well, and there is no odium attached to the transaction in the present state of public opinion, as there would be if the investment had been made in a lottery, called by its proper name.

2. Or, perhaps, after a few years the man's health fails, and he finds it difficult to earn enough to support his family, to say nothing of the \$50, \$100, or \$500 which must be paid as the annual premium to the insurance agent, who comes now with a tone altogether different from that which he used when they first knew him. The gentle hint now is to pay up, or lose all that has been invested previously. The family are all interested, and by united effort meet the payment; but perhaps it is only by depriving the sick man of comforts really needed, or putting themselves on short allowance of proper clothing and food. This continues five, ten, or perhaps even twenty years; and the man dies, the money of course going to his heirs, who may almost be said literally to have earned it.

3. Or, it may be that the man's wife, or other members of his family are sick; and though he is able to keep at his business, he finds his income scarcely sufficient to meet the increased demands upon him, and also the payments to the insurance company. The latter, however, must be paid, even though the sick and bed-ridden wife or child weeps for lack of comforts which might be supplied but for the annual drain to supply the coffers of the unrelenting insurance company.

These are extreme cases, but they do really occur. In the great majority of cases the heirs or assigns, at the death of the insured, receive the amount named in the several policies, which on an average is at least fifty per cent less than the amount paid in with accruing interest.

Now, allowing that a few have left those dependent on them in better circumstances than they would have been otherwise, with the majority it is just

the reverse. It is true the insured, during their lives, having found, as they suppose, a substitute for a filial trust in divine Providence, may have felt a kind of relief from their responsibility; but if it has been at the expense of sound principle, it is a relief not to be desired. But in my own opinion there is a better way. Let every one, whether married or dependent upon him or not, by continued industry earn what he can, judiciously investing in some of the thousand ways everywhere offered, any surplus he may have in hand, and then put his trust in that gracious Providence in which we all theoretically believe, though practically we allow to influence our conduct so little.

The writer of the regular weekly puff in a late HERALD thinks that your Middleton correspondent must be badly "warped by prejudice" to write as he has done in regard to this business. But this is not so. That he has some very decided convictions in regard to it is admitted, the character of which he will not misjudge, but they cannot properly be called prejudice.

But the writer substantially admits the justice of all I have said. "The fact is," he says, "if you strip life insurance of all the tags and tatters with which men clothe it," etc. The business as now conducted—and it is only this of which I have spoken—is thus clothed with "tags and tatters," whatever that may be. As he doubtless is a man of intelligence, I will take it for granted that he means just what I desire to denounce.

He thinks there can be no objection to this puffing, provided "the puffers tell only the simple truth, and the whole of it." Ah, my dear sir, go on in this way, and persuade others of the same occupation to do likewise, and I shall have no occasion to write more. The fact is, though they tell the truth in particular cases, they never tell "the whole of it," as regards the great subject. They tell what is favorable, and no more; and the effect on the mind of the common reader is that of a lie—it deceives. My excellent friend, Rev. Mr. Mallon, in a recent HERALD, writing on another subject, says, "the case thus presented is one half the truth; and such half truths are more sure to mislead than downright falsehoods."

Middleton, Ct., March 21, 1874.

## Obituaries.

Died, in Shapleigh, Me., Sept. 21, 1873, PATIENCE, wife of David Wiggins, aged 61 years.

Sister W. was for some years an invalid, but was kept by the power of God through faith unto salvation, and obtained a triumphant entrance into rest.

Mrs. EMMA U., wife of Rev. George Butler, student in the School of Theology of the Boston University, died in Cohasset, Nov. 8, 1873.

Sister U. was converted in 1858, under the labors of the late Rev. Sanford Benton. She was a devoted, active, and earnest laborer in the Lord's vineyard. Her services were cheerfully consecrated to the divine Redeemer. When the summons came she was ready to depart. Her last sickness, though very painful, was endured with devout resignation. She passed from earth to the inheritance above in holy triumph. PAUL TOWNSEND.

Cohasset, April 27, 1874.

"Another hand is beckoning us," and another voice calls to the spirit land. On the 4th of March, 1874, SUSAN WHITE, of Wiscasset (Me.) Methodist Episcopal Church, very calmly and peacefully went, at the Master's call, to join the redeemed above.

Her sickness was severe, but comparatively short. She bore it with Christian patience and submission. Not a murmur escaped her lips. Her confidence in her Saviour was unshaken. In her death we lose one of our oldest members. She was converted about forty years ago, under the labors of Rev. A. Church. From that time to the close of life she lived a consistent Christian. When the summons came, she was ready. She had fought the good fight, kept the faith, and has gone to receive the crown of life. We all meet her above. C. E. S. Wiscasset, Me.

ELISHA MCKENNEY passed from earth to his home in heaven, April 6, 1874, aged 71 years.

About the year 1832 he gave his heart to Christ, and joined the Methodist Episcopal Church. He loved the Church of his choice, and ever honored her with a consistent life. He was a man of more than usual ability, we judge, for he was called to the office of steward, class-leader and chorister, and his townsmen to represent them in our State Legislature. He was an honest man—could be trusted in Church or State matters. Such a man is missed when he dies. Thank God, we have a few more in this Church.

For some time past Brother McKenney has been laid aside from active life by several severe paralytic strokes. These finally deprived him of the use of his limbs and mind. But his previous life being so consistent with the doctrines our Saviour taught, we lay him to rest in the faith that all is well with him in the world of light. It is pleasant to surviving friends to listen to the words of the dying; but we would rather by far know how such have lived, for if we have *lived* the life of the righteous, we shall wear the crown of the righteous, and receive their reward.

He leaves behind an aged widow. They will soon meet where there is no separation, for she is following on to know the Lord, "whom to know is life eternal." God bless her richly with us. Wiscasset, Me.

Died, in Buxton, Me., March 6, 1874, EMERY HILL, aged 81 years.

Brother H. was a reader of ZION'S HERALD from the commencement of the paper. His sickness was short, but he was ready. He remarked to a writer that all was peace; he had the victory. He believed in Christ's ability to save to the uttermost. The glorious doctrines of the Methodist Episcopal Church were written in his life. He was true to his Church, not a sectarian; he loved all that love Jesus. In his home the itinerant met a hearty welcome, and found a pleasant home. Fraternal brethren gathered, clothed with white aprons and gloves, to take up the body and convey it, with a spig of cassia, to the grave, in hope of the resurrection morning, and a glorious life to come. The Church at Buxton, where he was a member for more than forty years, has met a great loss. May all that mourn be comforted.

J. M. WOODBURY.

Mrs. HANNAH ATWOOD died in East Boston, Mass., March 7, 1874, of congestion of the lungs, aged 61 years.

She was a native of Barrington, Nova Scotia, and was converted to God at the early age of sixteen, and ever afterwards witnessed a good profession, living a most exemplary Christian life. Possessed of a loving and self-sacrificing spirit, she was ever happier than in ministering to the happiness of others, and faithfully used her opportunities to invite others to Christ. For forty years she had been a valued member of the Methodist Episcopal Church, and was one of the first members of the Church in East Boston. She passed to her companion, who mourns her loss, and reared three valued and now sorrow-stricken sons. Her disease quickly closed her mortal career; but she died in great peace. To her pastor a little before her translation, she said, "I prepared many years ago for this. Jesus is precious; He is with me."

GEORGE WHITAKER.

E. Boston, April, 1874.

Died suddenly, in Cambridgeport, Mass., March 10, JAMES C. PIRTS, aged 63 years.

In 1834 he united with the Methodist Episcopal Church in Augusta, Me., and remained a member of the same until the Spring of 1873, when he returned to C. where he passed his last years.

He long held the responsible position of class-leader, and was also a licensed exhorter in the Church of Christ. In all trusts committed to him he was faithful. Among his Christian friends he was always respected and beloved. His pastor at Cambridgeport writes, "during our short acquaintance with our departed brother we learned to esteem him very highly as a man full of faith and the Holy Ghost."

He was just arranging to return here to his old home, where he would have found a warm welcome when God took him, and the Church triumphant welcomed him. Truly "sudden death was sudden glory." Therefore may the bereaved be comforted.

R. SANDERSON.

Augusta, Me., April, 1874.

MILLARD F. VARNUM passed over the river of death, at Penobscot, Me., Sunday, March 22, 1874, aged 23 years.

Millard, like many others, was apparently indifferent to the subject of religion while in health. It pleased God to chastise him by affliction, and by this means he was brought to a knowledge of his sins, and the need of something more substantial upon which to depend. Life was dear to him; scarcely eight months ago he led to the matrimonial altar his young bride. Friends gathered round them to congratulate, and to wish them a long and happy life. I did not think, as I stood before them and pronounced them husband and wife, that the separation would come so soon.

His conversion was clear and marked. So great was the change wrought in him by the Holy Spirit that irreligious men were compelled to acknowledge the power of a religion that could produce such a change. It was while his father knelt at his bedside in prayer for the mighty work was wrought in him, he passed from death into life. For weeks he lived in the enjoyment of the Saviour's presence; he exhorted all the young friends who visited him to seek at once the blessed Redeemer. His exhortations were most powerful, melting the hearts of all by their pathetic and tender earnestness. His end was peace. Christ was with him, and all was well. "He being dead, yet speaketh."

F. A. B.

REBECCA WEST ATWELL died in Orono, Me., March 22, aged 78 years and 8 months.

Sister A. was the widow of Rev. John Atwell, of the East Maine Conference, who survived her husband twenty years.

She was converted when young, and for more than half a century she was an honor to the Methodist Episcopal Church. Her accomplishments were rare, her piety ardent, uniform and consistent. Her end was peace. Sister A. left behind her a family of which it is to be annually appropriated to support preaching in the Methodist Episcopal Church in Orono. May the sweet and gracious influence of her long life abide richly in her surviving relatives. GEORGE PRATT.

Died, in Searsport, Me., of consumption, March 23, SADIE A. PIERCE, aged 18 years.

## PAIN-KILLER.

THE GREAT

The Family Medicine of the Age.

Taken Internally, it Cures

Dysentery, Cholera, Diarrhea,

Cramp and Pain in the Stomach,

Bowel Complaints, Pains in the

Liver Complaint, Dyspepsia, Indigestion,

Sore Throat, Sudden Colds,

Coughs, etc., etc.

Used Externally, it Cures

Boils, Felons, Ulcers, Bruises, Burns,

Scalds, Old Sores, Sprains, Tooth-

ache, Pain in the Face, Neural-

gia, Rheumatism, Frosted

Feet, etc., etc.

PAIN-KILLER.

After a thorough trial by innumerable living witnesses, has proved itself the most reliable of the age. It is an internal and external remedy. One positive proof of its efficacy is, that its sales have constantly increased, and wholly upon its own merits. The effect of it is:

Pain-Killer

upon the patient when taken internally, in case of Cold, Cough, Bronchitis, Cholera, Diarrhea, and other affections of the system, has been truly wonderful, and has won for it a name among the people of all ages and climes, as a remedy for all ailments, in removing pain, as an external remedy, in case of Burns, Bruises, Ulcers, Sprains, Cuts, and insect bites, and other external ailments, it is a remedy that it will be handed down to posterity as one of the greatest medical discoveries of the nineteenth century.

The Pain-Killer

derives much of its popularity from the simplicity of its ingredients, and the fact that it is a family medicine. The various diseases which may be cured by it, are of such a nature that they are easily recognized, and among those which are peculiarly fatal, it is a remedy that is of great value. It is a remedy that is of great value. It is a remedy that is of great value.

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## CATARRH.

A Man Cured of Catarrh of Forty Years

Standing!

SO BAD THAT IT IMPAIRED HIS EYE-SIGHT,

MADE HIM ALMOST DEAF,

AND







**ISSUE (S) MISSING**

**NOT**

**AVAILABLE**